

THE  
CHRISTIAN OBSERVER.

No. 128.]

AUGUST, 1812.

[No. 8. Vol. XI.]

RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

*Memoirs of the late Rev. C. Bayley, D. D.,  
Founder and Minister of St. James's  
Church, Manchester.*

THE exploits of heroes and conquerors have been much celebrated in their own age, and their histories recorded for the admiration of posterity. I allow them the praise they deserve; but when I consider the lives they destroyed, and the miseries they brought upon mankind, in consequence of the various calamities of war, I am pained at the relation, and my pleasure in contemplating their conduct is much diminished. Different, however, are my sensations when I read the lives and conduct of pious ministers of the Gospel. Through their endeavours, under the Divine blessing, the miseries of men are alleviated, and the poor and needy brought to possess durable riches. By their ministrations, souls ruined by sin are saved from destruction, and are made the happy partakers of grace and glory.

An eminent instance, calculated to illustrate this observation, will be found in the subject of the following memoir, the late Rev. C. Bayley, D. D. founder and minister of St. James's church, Manchester. He was born near Whitchurch, in Shropshire, about the year 1752, of respectable parents, though his father was deprived of an estate to which he was the lawful heir. His mother was remarkable for her piety. She was constant in her attendance on the excellent services of our church, on the week days as well as on Sundays, and her son, from a child, was

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her companion in these holy exercises. Of him, indeed, it may be almost said, as of Jeremiah and John the Baptist, that he was sanctified from the womb. He discovered very early marks of a religious mind, and a desire to be instructed in things far above the general capacities of children. Even when about six years of age, he was in the daily habit of using fervent prayer. He was accustomed to pray in a room adjoining one which was occupied by a very careless and wicked man; who, hearing the child pray so earnestly, was heard to say, "That child's prayers will make my hell sevenfold the hotter."

He was sent to the grammar-school, where by his assiduity he made great progress in learning, staying there until he became the master. To his advancement in literature, his excellent grammar in the Hebrew language bears sufficient testimony. For that publication he was honoured, gratuitously, and without any application on his part, with a doctor's degree from a foreign university, and he afterwards took the same degree at Cambridge. His Latin sermon on that occasion was much applauded. He entered the ministry as curate of the Rev. John Fletcher, vicar of Madeley, Salop; and how closely he trod in the steps of that great and good man, the sequel of his life will abundantly shew. He was also with the Rev. Dr. Conyers, at Deptford; and there he received more than once, offers of preferment, which he declined.

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Having occasion, about this time, to go to Manchester, to visit some friends, he became acquainted with Miss Rachel Norton, whom he afterwards married. This lady appeared to be in every respect so well suited to promote his ardent desires to be useful in the church, that she might well be said to be "a gift from the Lord;" and without any exaggeration it may be affirmed, that he owed much of his success to her counsel and assistance. This happy union turned his thoughts towards settling in that neighbourhood; and perceiving that there was a great want of churches in Manchester, he determined to attempt to build one in that part of this town where it was most needed. The difficulties he had to contend with on this occasion were very great, as must be well known to all who have had the courage and selfdenial to embark in a similar undertaking; difficulties which arise not merely from the expense attending it, but from the necessity of conciliating incumbents, patrons, and bishops, as well as removing many other obstacles. However, after much labour and perseverance, he accomplished his purpose, and obtained of the Warden and Fellows of the collegiate church of Manchester, the presentation for sixty years; a favour which they had never granted before to any one: and he was, in consequence of this concession, presented to it himself in the year 1788, and the church was consecrated by the Reverend Dr. Cleaver, Bishop of Chester.

We have now to view him in a situation where his conduct was well fitted to excite our admiration; and here his ministry was blessed in a most remarkable manner. Of him, indeed, it might be justly said, as St. Paul has expressed it, "to me to live is Christ, and to die is gain." The propriety of this application was fully demonstrated in his doctrine and in his life. It was his delight to set forth our Lord Jesus Christ in all the matchless glory of his person,

and in all the greatness and extent of his salvation. He exhibited him as the only begotten of the Father, the very and eternal God, the Creator, Preserver, and Upholder of all things. Like St. Paul, he made him the foundation of all our hopes; and in order to shew our need of this Saviour, he faithfully declared our fallen state, not crying up the dignity of human nature, but laying man low as a sinner before God, indebted to God for every blessing, and relying for salvation upon Christ alone, who is made of God, unto the believer, "wisdom, and righteousness, and sanctification, and redemption." He steered clear of Antinomianism on the one hand, and Pharisaism on the other; constantly insisting upon the fruits of righteousness as an indispensable evidence of faith in Christ. And in bringing these subjects home to the consciences of his hearers, he never failed earnestly to urge the necessity of the Divine influences of the Holy Spirit, to enlighten their minds and to cleanse their hearts, and also to witness with their spirits that they were the children of God. This scriptural method of instruction rendered his ministrations peculiarly successful in the conversion of sinners, and in the edification of believers. The effects of these doctrines were seen in the largeness of his congregations, especially in the number of the communicants, which generally amounted to between five and six hundred persons.

But it was not only to Dr. Bayley's doctrine and manner of preaching, but also to his life, that the words "to me to live is Christ" might with truth be applied. He was humble, notwithstanding his great attainments as a scholar; in company never claiming any superiority over others, but in all his deportment appearing to esteem others better than himself. His meekness was also remarkable: he had learned to be gentle towards all, and not to render evil for evil to any. His charity to the poor and distressed of every description was



constant and liberal, often beyond his power. His fidelity in "declaring the whole counsel of God," and in discharging the various duties of his sacred office, was conspicuous to all. He laboured continually, as a good steward, to prepare for that solemn account which he should one day give to God. His diligence in visiting the sick has, perhaps, never been exceeded. His unceasing attention to this part of a minister's duty, in all kinds of weather, and at all hours of the day and night, is supposed to have injured his health and to have contributed to shorten his valuable life. His zeal was active, unwearied, pure, and affectionate. In the service of his Divine Master, whatever his hand found to do, he did it with all his might. He trod in the steps of the great Apostle of the Gentiles, boldly and discreetly labouring to win souls and to edify the church. His piety towards God was fervent: he may be said, like Enoch, to *walk with God* as a dutiful child, and as a faithful servant, in the exercise of devotion, praise, and all holy affections. His love towards men was warm and active. It would be difficult to give a just delineation of his character, as an affectionate husband, a tender father, a kind master, a faithful friend, a good neighbour, and a loyal subject: suffice it to say, that in all the relative duties of life he set an example worthy of the closest imitation. From the love of God which was "shed abroad in his heart," proceeded the love of his fellow-creatures; and this love was manifested in his whole deportment. His patience in suffering, and his resignation to the will of God, were remarkable during the whole of his pious and useful life, especially in his last illness, which continued nearly two years, and was very severe. He bore it without murmur or complaint, and often prayed to God, that, if more of suffering was necessary for him, he might experience more. His last words were, "O my Saviour!—The Lord is with me!"

And while his friend, the Rev. John Crosse, vicar of Bradford, who had assisted him a long time in serving his church during his illness, was praying with him, he literally fell asleep, and rested from his labours, on Thursday, April 2, 1812, in the 58th year of his age.

His funeral exhibited a spectacle seldom seen: more than forty clergymen, with great numbers of his beloved people, habited in the deepest mourning, attended; and the concourse was so great, that more than a thousand could not obtain admittance into the church. The funeral service in the church was read by the Rev. Thomas Whitaker; and in his own vault, under St. James's Church, by the Rev. William Winter. An impressive sermon was preached on the solemn occasion by the Rev. John Crosse. By his people, their beloved pastor was deeply lamented; and there is reason to hope, that many present were influenced, by what they saw and heard, to follow his doctrines and example, in the hope of meeting him in a better world. May all who read this short and imperfect sketch, earnestly seek the Divine grace, to enable them to follow him as he followed Christ! May they learn, like him, to be zealous in the service of God, useful to the church, ornaments to society, friends to the poor, and patterns to all of true piety! And may the Lord raise up in his room faithful pastors, who shall, by their life and doctrine, glorify his name, and promote the eternal salvation of the souls committed to their charge! Amen.

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ACCOUNT OF THE LIFE OF THE REV.  
HENRY SCUGAL.

(Continued from p. 410.)

AT the first establishment of the Reformation in Scotland, an order of men was appointed in the church who were called Readers. They were not allowed to preach, nor to administer the sacraments, but mere-

ly to read the Common Prayer-Book. It appears, from Knox's First Book of Discipline, that great care was taken, in the infancy of the church, to select for the office of readers men of approved piety; but in process of time they degenerated, and sunk into contempt, and the people were thereby strengthened in their prejudices against set forms of prayer.

On the re-establishment of Episcopacy, at the Restoration, the order of Readers was revived; but there was no uniformity in the mode of performing their office. In some parts of the kingdom they read forms of devotion compiled by their ministers; and in other parts they only read portions of Scripture, with the Lord's Prayer and the Doxology. In the northern dioceses the readers generally rehearsed the Apostle's Creed and the Decalogue; and the clergy in those parts were more conformable to the ceremonies which had been transplanted from the Church of England, than their Brethren of the southern and western dioceses. At this period the readers, generally speaking, were despised by the people; and great irreverence prevailed during the performance of their tasks, both within and without doors. Scougal deeply lamented this state of things. We have seen how he laboured in his parish to remedy the evils which had prevailed in regard to public worship; and when seated in the chair of theology, he earnestly inculcated upon the candidates for holy orders, the obligation which lies upon a clergyman to see that *all things* connected with the service of Almighty God *be done decently and in order*.

Lectures on the pastoral care formed a considerable and interesting part of Professor Scougal's course of instruction from the theological chair. They included the following heads: the nature and dignity of the clerical function,—the importance and difficulty of the pastoral office,—the necessary qualifications of candidates for holy orders,—the charac-

ter, temper, and spirit of a minister of the Gospel,—and the manner in which a clergyman ought to perform the public and private duties of his office. His prelections on those important topics unfortunately have not come down to us: \* but he has given the substance of them in a sermon† which he preached before the Synod of Aberdeen; some extracts from which, together with a few gleanings on the same topics from the sermon at his funeral, by Dr. Gairden, will, I have no doubt, be gratifying to many of your readers. The Professor illustrates the nature and dignity of the Christian priesthood, from a view of the relation in which ministers stand to their heavenly Master, and to the flocks *over which the Holy Ghost hath made them overseers*, in the following passage:—“All men are created for the honour of God, and are infinitely obliged to serve him; yet because the greater part of mankind have their souls fettered in the distracting cares of this life, and almost buried in their bodies, it hath pleased the Divine Wisdom to call forth a select number of men, who, being delivered from those entanglements, and having their minds more highly purified, and more peculiarly fitted for the offices of religion, may attend continually on that very thing; and while the labourer is at his plough, the craftsman at his forge, and the

\* It appears, from the preface to an edition of Scougal's Sermons printed at Edinburgh in 1747, that he left behind him an unfinished Treatise of the Pastoral Care, but we are not told whether it was then extant.

† The title of the above-mentioned sermon is “The Importance and Difficulty of the Ministerial Function,” from 2 Cor. ii. 16. *Who is sufficient for these things?* Bishop Burnet, if I am not mistaken, was indebted to this excellent sermon for some valuable hints in writing his treatise on the Pastoral Care. The Bishop and the Professor were of the same school, and were animated by the same spirit; although, with great veneration for the memory of the Bishop, it is a tribute due to the Professor to say, that his mind appears to have been more “drawn up to high and heavenly things.”



merchant in his shop, the minister ought to be employed in the exercise of devotion, for advancing the interest of piety and the honour of his Maker. The priesthood under the Law was a very sacred and venerable thing, and no profane hand might intermeddle with the meanest offices that belonged to it. But certainly, as the Gospel ministry is so much more excellent and sublime, being intrusted with the administration of those holy mysteries which were but shadowed in the former, how pure and holy ought those lips to be, by which God speaketh unto his people, and by which ministers speak unto him; and those hands, which are employed in the laver of regeneration, and to handle the bread of life." "Consider next the weight and importance of the ministerial function, in relation to the people committed to our charge. We have to do with rational and immortal souls; those noble and divine substances, which proceeded from God, and are capable of being united to him eternally, but withal in hazard of being eternally separated from him. We may say with reason of our work that which the painter did vainly boast of; *laboramus eternitati*. The impresses we make, shall last for ever. My beloved, the most serious of our thoughts come very far short of the inestimable worth of the *depositum*, that treasure which is committed to our care. He who created and redeemed the souls of men, doth best understand their value; and we see what value he putteth upon them by the pains he is pleased to take about them. Their salvation was contrived before the mountains were brought forth, before the foundation of the earth was laid: the design was formed from all eternity, and glorious are the methods by which it is accomplished. Eternal salvation, as Gregory Nazianzen saith, was the aim of the law and the prophets, and of the manifestation of God in the flesh. For this purpose, the Saviour suffered and died; and shall we undervalue

the price of his blood, or think it a small matter to have the charge of those for whom it was shed? It is the church of God we must oversee, and feed that church for which the world is upheld, which is sanctified by the Holy Ghost, and on which the angels themselves do attend. What a weighty charge is this we have undertaken, and who *is sufficient for these things?*"

To these solemn and affecting considerations, the Professor subjoins the following awful reflection on the dreadful consequences of miscarriage in the discharge of this high and holy calling.

"It reflects dishonour on the Saviour, hazards the souls of our people, and doth certainly ruin our own. I say it reflects dishonour on our blessed Saviour, as the faults of servants do commonly prejudice the reputation of their masters, and the failings of ambassadors are imputed to their princes. We stand in a nearer relation to God, and are supposed to be best acquainted with his will, and to carry the deepest impression of his nature on our minds. And ignorant people will entertain the meaner thoughts of the holiness of God, when they miss it in those who are called his servants. Certainly it is no small reproach which the faults or miscarriages of ministers, do bring upon the ways of godliness, and the holy religion we profess. It is no small affront that is hereby put on the blessed Author of it; greater, without question, than all the malice and spite of his open enemies is able to practise; for hereby he is crucified afresh, and put unto open shame. And O, how great is the hazard our poor people run by our negligence or failings, even as much as the worth of their souls amounteth to! If the watchmen be not faithful, and give not timely warning, the sword will readily come, and the people be taken away in their sins. *Causa sunt ruinae populi sacerdotes mali*. But if the negligence and miscarriage of a minister doth hazard the souls of others,

it doth certainly ruin his own; which made St. Chrysostom say, *Equidem ex ecclesiæ ministris non arbitror multos servare*; words so terrible, that I tremble to put them into English; and yet, if a man should speak fire, blood, and smoke; if flames could come out of his mouth, instead of words; if he had a voice like thunder, and an eye like lightning, he could not sufficiently represent the dreadful account that an unfaithful pastor shall make.\* What horror and confusion shall it cast them into at the last day, to hear the blood of the Son of God plead against them, to hear our great Master say, "It was the purchase of my blood which ye did neg-

\* "The indolent enjoyment of preferment" (I quote the words of a very reverend and animated writer) "to the neglect of 'doctrine, reproof, instruction in righteousness,' is 'destroying the work of God for meat,' and carries the guilt of a breach of faith and trust upon the very face of it. 'Woe to the idle shepherds, that feed themselves: should not the shepherds feed the flocks?' Alas! we watch over human souls, as they that must give account;—a thought that could make even Chrysostom tremble, who had relinquished all the advantages of wealth and nobility, to devote entirely his sublime talents to the Gospel; whose life was labour, and whose labour was divine. Let our light, if it cannot cast so strong a glory, at least so shine, that our *profiting* in the word of God 'may appear unto all men:' then indeed, when the motives and arguments of the Gospel shall evidently have sunk deep into our own bosoms, and, rising thence in the majesty of supreme dominion, dilate their influence over the whole of our exterior conduct, 'men will fall down and worship God, and report that he is in you of a truth.'"—After a just reprehension of an imitation of the *manners* of the world in a clergyman, which follows the above passage, the same writer subjoins, in a tone worthy of his office and character, "What shall be thought of an imitation of its vices? Why, it is a tremendous thought! the very mention of it may make the ears tingle! and let the mention of it suffice for argument. One portentous observation, however, which Grotius makes upon the case of Eli's sons, I beg leave to recite in his own words. 'In talibus autem criminibus Deus deprecationes non semper audit.'"—*Dean Nicholl's Sermon at the Visitation of the Archdeacon of Leicester.*

lect: I died for these souls of whom ye took so little pains: think not, therefore, to be saved by that blood which ye have despised, or to escape the torments whereunto many others are plunged through your faults!"

The Professor illustrates the importance of the pastoral office by a view of the great ends of the ministerial function; which are no less than to awaken a world lying in wickedness from its spiritual lethargy; to call sinners to repentance, by displaying the terrors of the *wrath to come*; to exhibit Christ crucified as the only foundation of acceptance to the truly penitent; to produce in the soul that divine life which is *hid with Christ in God*; and to guide and animate believers in their heavenly course. He then proceeds to consider the difficulties of the pastoral office, as resulting from the corruption of our fallen nature,† the machinations of our spiritual adversaries, the allurements and cares of the world, the perverse tempers and unreasonable humours which are too prevalent among professing Christians, and from the arduous nature of the clerical functions both public and private. The following passage is selected from his observations on the difficulty of preaching. "Preaching‡ is an exercise that many are

† "Let me appeal," says Professor Scougal, on this source of difficulty in the Christian ministry, "to the conscience and experience of every one, what difficulty they find in dealing with their own souls, in regulating their own passions, and in mortifying their own corrupt affections; yet here we have the advantage of a nearer application: we can carry home our reasons with more force upon ourselves than others. Our thoughts and meditations must be more clear and lively than our words and expressions are. If it be hard, then, to persuade ourselves to be good, it is sure much harder to persuade others to be so"

‡ There are many excellent reflections upon preaching, as well as directions for the right performance of this important branch of ministerial duty, in the ninth chapter of Bishop Burnet's Pastoral Care; and also in Professor Hill's Theological Institutes.



ambitious of, and none more than those that are least qualified for it; and it is probable the desire of this liberty is no small temptation to some of our giddy people to go over to that sect and party where all ranks, and both sexes, are allowed the satisfaction to hear themselves talk in public. But it is not so easy a matter to perform this task aright; to stand in the presence of God, and to speak to his people in his name, with that plainness and simplicity, that seriousness and gravity, that zeal and concern, which the business requires; to accommodate ourselves to the capacity of the common people, without disgusting our more knowing hearers by the insipid flatness of our discourse; to excite and awaken drowsy souls, without terrifying and disturbing more tender consciences; to bear home the convictions of sin, without the appearance of some personal reflection:—in a word, to approve ourselves unto God *as workmen that need not be ashamed, rightly dividing the word of truth.*—The following passage occurs in his considerations on the difficulties attending the private duties of the pastoral office. “Certainly the greatest and most difficult work of a minister, is in applying himself particularly to the several persons under his charge, to acquaint himself with their behaviour and the temper of their souls, to redress what is amiss, and prevent their future miscarriages. Without this private work, his other endeavours will do little good; and considering the great variety that is among the humours and dispositions of men (equal almost to that of their faces,) this must needs be an infinite labour. What a martyrdom is it for some modest and bashful tempers, when they find themselves obliged to use freedom and severity in reproving the faults of those who in quality or age are above themselves! And O! what a hard matter it is to deal with people that are ready to leave the world, and step in upon eternity—when their souls do, as it were, hang

on their lips, and they have one foot (as we use to say) already in the grave!”—After enumerating the various difficulties of the ministerial function, and subjoining many excellent reflections, the Professor closes this part of his subject by the following apostrophe: “My reverend brethren, and right reverend fathers, we have been endeavouring to lay before you the importance and difficulty of your employment; and ye know them much better than we can tell you. But these things ought not to discourage you, or make you faint under the weight; but rather to animate and excite your care. As Alexander said once, of an eminent hazard he had encountered, *that now he had met with a danger worthy his courage*; so may I say of your work, that it is a business worthy your zeal, and the love and affection which you owe unto your blessed Master. And, indeed, ye can give no greater testimony of it, than by a faithful and conscientious discharge of the duties of your calling. If your work is great, your reward is infinitely greater; and you have Omnipotence engaged in your assistance. Up, and be doing, and the Lord shall be with you. Only let us be careful to maintain such a deep and constant sense of the engagements we lie under, as may awaken us unto the greatest diligence and watchfulness both over ourselves and others.”

As to the qualifications requisite in candidates for holy orders, Professor Scougal laid great stress upon literary accomplishments. The first champions of the Protestant Reformation were no less distinguished by their learning than their piety. It would be difficult, perhaps, to produce, in any period of the church since the apostolical age, men more eminent in holiness, and more zealously devoted to the work of the Christian ministry. And they were, withal, men of superior learning, well versed in the original languages of the sacred oracles, thoroughly conversant in ecclesiastical history, and

masters of sound reason and argument. It was by the united force of piety and solid learning, that those worthies were enabled to overthrow that system of corruption which had usurped the name of Christianity, and which the craft and avarice of the papal hierarchy had imposed upon the credulity of mankind, during the dark ages of ignorance and superstition. Scougal, therefore, considered the cultivation of classical learning, and of science, as necessary preparatives to the study of theology. His own mind was enriched with all the stores of ancient and modern learning, and his example furnished his pupils with a living proof, that high attainments in literature and philosophy are not incompatible with the character of a minister of Christ. He was convinced of the necessity of a liberal education for clergymen, not only to gain the attention of the higher orders of society, and to secure respect from the vulgar, but to preserve the church against the inroads of fanaticism and superstition. He had seen enough, in his own day, of the fatal effects which had resulted from ignorance, both in the presbyterian\* church and among the episcopal clergy, in the western counties of Scotland: and by

\* The presbyterian ministers of that period are thus described by Bishop Burnet. "They had a very scanty measure of learning, and a narrow compass in it. They were little men, of a very indifferent size of capacity, and apt to fly out into great excess of passion and indiscretion. They were servile, and too apt to fawn upon and flatter their admirers. They were affected in their deportment, and very apt to censure all who differed from them, and to believe and report whatsoever they heard to their prejudice: and they were superstitious and haughty. In their sermons they were apt to enlarge on the state of the present time, and to preach against the sins of princes and courts;—a topic that naturally makes men popular; it has an appearance of courage; and the people are glad to hear those sins insisted on in which they perceive they have no share, and to believe that all the judgments of God come down by the means and procurement of other men's sins."—*History of his own Times*, Vol. i. p. 157.

the united influence of his excellent father (the bishop) and himself, those effects were very happily counteracted in the university and diocese of Aberdeen. But much as Professor Scougal valued the preparation of the head, he valued much more the preparation of the heart, without which he regarded all other attainments as comparatively insignificant in a Christian divine; as will appear by the following extract from his sermon before the synod of Aberdeen, wherein he thus addresses the students of divinity:—"You see, Sirs, to what an awful and important charge you aspire. Consider, I beseech you, what great pains are necessary to fit and qualify you for it. Ordinary callings are not learned without a long apprenticeship; and will the art of governing souls be learned on a sudden? It is not the knowledge of controversy, or the gift of eloquence, much less a strong voice and bold confidence, that will qualify you for it. No: your greatest work lies within, in purifying your minds, and learning that wisdom which is necessary for souls. Begin then, I pray you, and preach to your own passions, and try what good you can do to your friends and neighbours. Study that gravity and seriousness, that humility and self-denial, that purity and mortification, that become those who may one day stand in so near a relation to God, and bear so eminent a charge in his church. Be not too hasty and forward in rushing into public. It is better you be drawn than run. Nanzianzen complains of some in his time, who, with profane hearts and unwashed hands, did rush into the holy function; and before they were fit to receive the sacrament, would take upon them to celebrate it. But if you be truly sensible of what you are to undertake, you would think no time too much to be spent in preparation for it."—Dr. Gairden, in his sermon at the funeral of Scougal, thus addresses the



students in divinity, on the same topic. "And you, my friends, who were his more peculiar care; his children, of whom he travailed in birth till Christ should be formed in you; whom he was so solicitous to have fitted for the service of Jesus, and the care of souls; alas! who can blame your tears, or withhold your grief! *My father! my father! the chariot of Israel and the horsemen thereof!* It is not possible for me to express the blessing you had in him. O what an useful guide and director was he! How dear were you unto him! How wise and pious were his instructions and advices! How much were his thoughts taken up about you, making them all serve for his great design of fitting you for the holy function! You know how desirous he was, both to have you good men, and well fitted for the holy ministry. Consider how, above all things, he directed you to the purifying of your hearts, and the exercises of true repentance. Think what gravity he required in your behaviour, what modesty and humility in your words and conversation, what abstraction from unsuitable business or company. Call to mind the care he had of directing your studies aright; how he diverted you from such learning as was not apt to give you a sense of piety and religion; took you off from an itching curiosity about questions and strifes of words, which minister to vanity and contention; persuaded you to cleanness of heart, truly pious designs, and frequent devotion, as the best dispositions and helps for knowledge; and directed you to such books and studies as might serve to give you a right and deep sense of Christianity, and of the importance and duties of the holy function. Remember how much he bewailed the unseemly haste, and unfit methods and arts, which some used to thrust themselves into the holy ministry; and admired the different conduct of the holy men in old times, who, sensible of its great weight, and apprehensive of their own insufficiency,

were almost always forced to it by the people and the governors of the church. Consider, I beseech you, of what importance he thought it, both for your own souls and those which might be your charge, that you should use all prudent means to examine yourselves beforehand, of your fitness, both in heart and spirit, for that employment; and the purity of your intentions; designing truly the service of Jesus Christ, and the good of men's souls, and not the sordid ends of vanity, worldly-mindedness, or ambition. O that these things may sink into your hearts, and that you may continue in the things you have learned of him!"

Professor Scougal's counsels respecting the character, temper, and spirit of a Christian minister, may be summed up under the following heads:—Fervent love to God; ardent and devoted zeal for the honour of his heavenly Master; warm affection for that portion of the household of faith to whom he is appointed to dispense the bread of life, with tender pity and compassion towards perishing sinners; purity of heart; humility; patience; meekness; deadness to the world; and heavenly-mindedness. And, certainly, no man was more eminently qualified to give counsels on those topics than Scougal; for, to quote the words of Dr. Gairden, "His piety was eminent and singular, always accompanied with an unaffected humility; his spirit and disposition was ever peaceable; his love to God and the souls of men, made him study the divine art of becoming all things to all men, that he might save some. None was ever more mortified to covetousness or filthy lucre. His charity and alms-giving were exemplary: in all things shewing himself a pattern of good works. In his doctrine he shewed uncorruptness, gravity, sincerity, and sound words, that could not be condemned. His discourse was always modest, and his conversation useful. He watched all

occasions of doing good to men's souls, and would not let them slip. Never man was more apt to teach, being gentle to all men. Those that opposed themselves to the truth, or were overtaken in a fault, he endeavoured to instruct and restore, in the spirit of meekness, avoiding foolish questions and strifes of words. And by walking in all good conscience before God and man, he hath, among other things, given a singular instance of gaining the love and esteem, and of preserving his person and his office from contempt, so that even scarce any man *despised his youth*." Thus the pupils of Scougal beheld in their master, as in a glass, the temper and character of a minister of the Gospel. With a view to attain that heavenly-mindedness which ought to characterise the ambassadors of Christ, he earnestly inculcated upon the students to be frequent in self-examination and prayer, and in the study of the holy Scriptures; and he particularly recommended to them the diligent perusal of St. Paul's Epistle to Titus, as the best model for the formation of the clerical character.

(To be continued)

#### FAMILY SERMONS. No. XLIV.

Gen. xviii. 19 — "*I know him, that he will command his children and his household after him: and they shall keep the way of the Lord, to do justice and judgment.*"

THESE words shew the great regard which God paid to Abraham, in determining not to hide from him the judgments he was about to inflict on Sodom and Gomorrah. And the reason of Abraham being thus honoured, is stated to be, the care which he took to train up and instruct his children and household in the knowledge of God, and to fix in their minds right principles:—"I know him, that he will command his children and his household after him: and they shall keep the way of the Lord, to do justice and judgment." The particular means which Abraham employed for this purpose, are not stated; but we may presume that one of them was,

establishing the daily worship of God in his family, and communicating religious instruction to those who composed it. There is, indeed, no passage of Scripture which *directly* enjoins family worship. Nor is this to be wondered at. The Bible does not give us a regular system of laws and observances. It is a book of a higher order, and considers man in a nobler point of view. It lays down and enforces principles. It presents to us a Father's love to his children, and requires from them the duties and the feelings of children. When once the principle of a child-like fear and love of God is planted in the heart, there will be little occasion to command and threaten: the principle itself will powerfully incline to all obedience. Under the Law, indeed, many positive rules were given; but under the Gospel very few observances were enjoined. But, then, the noblest principles were called into action. The spirit, still more than the mere letter, of the law, was to be observed, and a higher and purer obedience was required. Thus did our Lord describe the nature of his own dispensation in respect to worship: "The hour is coming, when ye shall neither in this mountain, nor at Jerusalem, worship the Father;" that is, not consider divine worship as confined to a particular place or mode; "but the hour cometh, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." Accordingly, our Lord did not lay down any particular rules even for public worship. He did not name the day of the week which should be set apart for the purpose, nor state in what manner it should be conducted. All these lesser points he left to be settled by his disciples, assured that if their souls were influenced by Divine love, they would not fail to offer up a worship which would be accep-



table to him, because it would be a sincere and spiritual worship: it would be the offering of the heart, in righteousness and true holiness.

This remark equally applies to the duty of family worship. It must be remembered, that our worship of any kind extends not in its effects to God. It is of no use to him, adds nothing to his essential glory, and adds but little to the holy tribute of perfect adoration paid to him by all the hosts of heaven. It derives its whole value from its being a free-will offering, the sincere and ardent expression of a heart penetrated with a sense of his kindness, and earnestly desirous of glorifying his name. But though family worship has not been *expressly* commanded, it is not on this account less a duty, nor is it less criminal to neglect it. For the obligation to perform any action is not founded on its having been particularly and specially commanded, and distinctly explained, but on the unchangeable laws of right and wrong, on the relation between us and God, and on the state of dependence in which we stand towards him. The duty which a son owes to his father, does not depend on the formal manner in which it may be enjoined, nor on the severe penalties by which it may be enforced: its obligation is of a higher nature; for it is a part of that law of love which is higher than positive institutions. The angels in heaven have probably no written law, which expressly points out this and that duty, and forbids such and such a crime; but they have a law written in their hearts, which disposes them to universal obedience. They feel, that the duty which they owe to God admits not of being defined: it is immeasurable in its extent, and infinite in its duration. They do not limit their obedience by saying, This is not forbidden, That is not commanded; but they strive with all their powers to glorify God, and to pay him an obedience as pure and perfect as possible. God has ho-

noured us, by putting us under a law equally grand and extensive: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbour as thyself." "Love is the fulfilling of the whole law:" it comprehends all that has been specially commanded, and it comprehends infinitely more than words can explain or precepts define.

He, therefore, who loves God as he ought to do, will not say, Shew me the precept which requires me to pray two or three times a day; point out where it is written that I must call my family together to worship; tell me the passage which commands me to go to church twice on the Sunday. No; but it is his fervent desire to honour and worship God as much as he can. The possibility of its being done, consistently with other duties, and with the natural infirmity of man, is the only measure of the extent of his obedience.

If this principle is admitted, and its extent understood, the only question, as to family prayer, will be, How far will such a worship be agreeable to God and useful to my fellow-creatures? If it is calculated to honour God, and to be useful to man, there is no longer a question about its obligation. On this ground, then, the duty of family worship may safely be made to rest. It honours God; it is useful to man; while it is so far from being opposed to any of the commands of God that it harmonizes with them all.

1. What can better express the sense of the honour due to God, than that a family should daily meet for the purpose of solemnly acknowledging that He is their great Benefactor, their Friend, their Father? We assemble in public worship weekly, to solicit mercies in common with all our fellow-creatures. We pray to God in private for private mercies, confessing to him our private sins. But our relation as a family, dwelling in the same house, sharing in the same mercies, united

together in the closest bands, demands a social worship, in which family instruction may be given, family mercies acknowledged, and grace for the discharge of family duties implored. How just and necessary is it, that God, the author of all domestic relations, the giver of all social happiness, should be acknowledged as such; that his blessing, which alone can unite the discordant wills and unruly tempers of men, so that they may dwell together in peace and happiness, should be sought in common; and that the defects, which every member of the family has to deplore, and of which all perhaps have been witnesses, should in common be lamented, while grace is implored to prevent them for the future! Besides, if God receives no tribute of honour in the family, it will, in many cases, not be given to him at all. From public worship many persons are frequently shut out by sickness or other causes; and even when they attend, it is an act of a general and public kind, which is apt to be performed in a cold and formal manner. And as for private worship, it will be entirely omitted where there is no regard to God. So that, if family worship is neglected, there may be persons living in it, as much strangers to the worship of God as if they were heathens, entirely ignorant of his name and truth. And if God is pleased, as he doubtless is, with the honour paid to him by all ranks of his creatures; if he is pleased to behold a state of order and harmony; holy principles and correct conduct; a just sense of the duties which they owe to him, and an earnest endeavour to fulfil them; how must he look upon those families who never join to praise him; who shew not, by any united act, that they even consider his blessing to be of any importance to them! Surely we may expect that his displeasure will be shewn to the families who thus disregard his holy name.

2. But let us consider the utility

of this practice, as it respects the several classes of the family separately, and the whole collectively.

First as it respects *servants*.—These have often had little opportunity of religious improvement. They are also usually in the flower of their age;—a season which, if rightly employed, may have a material influence on the remainder of their lives. And here let the masters and mistresses of families seriously consider, as in the presence of God, whether they are not solemnly bound to give to their servants, dwelling under their roof, all the religious instruction in their power. I would seriously call on every master to consider, whether, as a Christian, he is not responsible for them; whether they be not part of his charge; whether God will not require from him an account of the endeavours he has used to promote religion among those whom Providence has placed under his roof, and under his controul. Will it be sufficient to mark a desire of discharging his duty to God and to his neighbour to say, “I engaged my servants to do my work: I did not stipulate to teach them religion?” This may be true; but, remember, your duty does not depend on what you may have stipulated, but on what it is in your power to do. Duty is not a voluntary undertaking: it is imposed on us by God. We are bound to do all the good in our power; and we are answerable for the neglect of any thing we might do for the glory of God and the benefit of man. To improve the spiritual condition of those who are supported by us, and form part of our family, is a duty as clear and solemn as any to which we can be liable. But it may be said, They can pray and read the Bible in private, and also attend church. But will they do so? Will persons, perhaps not well educated, and at a time of life when they are apt to be thoughtless, do this? And may not the judicious and kind advice of a master greatly help to fix their principles and direct their conduct through life; as the neglect of a



master's care at that critical time may be the means of their ruin? They have now no parents to watch over them: they are left to themselves, or, rather, are committed by Providence to the care of masters, who stand in the place of parents to them.

But if it be the duty of a master to attend to the religious improvement of his servants, this must be done at some stated time, or it will be seldom done at all. And if it be his duty to instruct one servant, it is a duty which he owes equally to all. It is a matter of convenience, therefore, to do it daily; and to assemble the whole family for that purpose. Instruction may then be given to all, and it may be given without the dissatisfaction which might attend a particular address to an individual selected from the rest.

Family worship is, in the second place, a most advantageous way of giving religious instruction to *children*.—It is thus communicated to them, like language, by insensible degrees; for they must have line upon line, and precept upon precept. They may learn to conceive aright of the Divine perfections, when they hear a parent daily acknowledging them. Their hearts may be touched with remorse for sin, when they hear the confessions of a parent daily poured out before God. They will know what mercies they should implore for themselves, by observing what turn a parent's petitions take. His daily intercessions may infuse into their young minds a spirit of love to mankind, a concern for the interests of their country and of the church of Christ, and sentiments of attachment to their king. His solemn thanksgiving for the bounties of Providence, and for spiritual blessings, may produce those grateful impressions respecting the gracious Author of all good, which may excite in their breasts love to Him; that noblest, most acceptable, and most efficacious of all principles. By observing his reverent and solemn be-

haviour, they may obtain some just idea of an unseen Being, and feel their minds impressed with awe and reverence, before they can affix any meaning to the name of God. And whatever lessons a parent may give them concerning the nature and will of God, and the way of obtaining his favour through Jesus Christ; or the importance of the eternal world, and the means of being prepared for it; will all be greatly enforced by the tenor of his daily devotions, and by the excellent admonitions which the word of God, when solemnly read and judiciously explained, will afford. Nor should it be forgotten, that when they hear their own cases solemnly mentioned before God, and the Divine blessing implored for them, it may help to affect their hearts with a sense of their parent's tender concern for their good, and add great weight to his instructions; so that, while he is praying, it may appear that God is answering his prayers.

And now, in the third place, I would beg leave to ask the *heads of families*, if they do not themselves need those helps which the performance of family worship will give them.—May not the instructions, the confessions, the prayers, the intercessions, the thanksgivings, which may be so useful to their children and servants, be useful to themselves also? May not their own hearts have advantages, for being suitably impressed when performing their domestic devotions, even beyond what they have in private? And may not such devotions have a considerable influence on their conduct at other times? A sense of common decency would engage those who pray with their families to avoid many evils, which would appear doubly wrong in a father or master who took the lead in the devotions of his family? Could drunkenness, or lewdness, or swearing, or quarrelling, or evil speaking, be indulged by him who daily prayed with his family for grace? Would not the inconsistency be so glaring, that either the sins or

the prayers must be abandoned? Would not, at least, an outward reformation be produced? Would he not find some way to restrain those violences of passion, or those excesses of other kinds, which may now be so ready to burst forth? Would he not say to himself, Does this become one who has been kneeling down, and is soon to kneel down again, with his domestics and his children, to adore God with them, and to pray with them against every thing which would displease God, and render him unfit for the heavenly world? I will not say that this would cure whatever was wrong; but it would surely be a great check to sin; it would give great additional force to conscience; and would produce a watchfulness which might prove highly beneficial.

Let us consider, lastly, the influence which the practice of family devotion may have on the peace, harmony, and welfare of the whole *family* collectively.—I know nothing more likely to secure the general harmony of a family, than that they should all kneel daily together before the same throne of grace, confess their sins in the presence of each other, lament in common the evil of discord and contention, and rise from their knees with holy desires and mutual blessings on their lips. Will not this form a bond of union, which those do not possess who never meet around the same throne of mercy? If, after this, they should indulge bitterness or resentment, they will at least be self-condemned. And what can contribute so much to the genuine happiness of a family, as to entertain a humble hope that they are living together as fellow-Christians, and that they enjoy the blessing of God? Peace of conscience is the grand source of happiness. Let the mind be calmed by piety and prayer, and we shall feel disposed to be content with our lot, and cheerfully to enjoy the mercies of God. What can also better promote the due discharge of the duties of our

stations, than when each has been kneeling down with the other, imploring grace for that very end; when the duties of each have been set before him, and the failures of each have been deeply confessed and lamented?

Such are some of the benefits which a due discharge of family devotion may tend to produce. But yet much depends on the manner in which the service is performed. To that point I will now direct your attention.

1. The first thing necessary is, that it be not made a mere matter of form, but a rational, lively, and spiritual service.—If domestics and children are merely required to hear a chapter read, and to kneel down while prayer is addressed to God, there is danger lest the practice become a mere lifeless ceremony. To prevent this, all the members of the family should be taught the use and benefit of prayer, and made to see that it is calculated for their good. A short and familiar address on the subject, made in an impressive manner, might also tend to excite an interest and engage their affections in the exercise. Were a master sometimes to remind them, for instance, of the danger of a merely formal worship; were he to explain to them the privilege and the benefit of worshipping God aright; were he to contrast the glory of heaven with the vanity and misery of this world; such addresses would tend to awaken their attention and kindle their devotion.

2. Family worship should also be made interesting and pleasant to all who engage in it.—We are always interested in what we perceive to concern us; and if religion be brought home in a familiar manner to our feelings, and to our every day's business and habits, it will not fail to become interesting. The Bible, therefore, should be read with such a plain and short comment, that it may be understood; and this comment should be practical, that is, enter fully into the ordinary oc-



currences of life, and convey instruction which may be capable of being brought into use many times in the day. The prayers also ought to be such as will interest them, and as will serve, if possible, to express their own feelings. They often feel the vanity of life, and are burdened with its cares and disappointments: let the prayer be adapted to such a state of mind. In like manner, let the devotions be suited to the state of a family. Private devotions are adapted to private, and public devotions to common or public wants: family devotions should have respect to family wants; should comprise prayers for family concord, and for grace to enable each one to act well in his particular station: and if any one is sick, or in distress, petitions suited to that state should be introduced, and are well fitted to interest the mind.

Tedious and critical expositions of Scripture, and long prayers, are not suited to a family composed of persons of different ages and characters. In some, the attention is soon fatigued; and when that is the case, no good can be expected.

The head of a family should be considered as the father of it; and his prayers should be suited to that character: they should breathe an air of tenderness and kindness. All who kneel down with him, should feel that he has their good at heart. This feeling will be much promoted, by kind addresses in private. Above all, he must be careful to set them an example of the good effect of prayer on his own heart and life. Its value must be seen in the peace and happiness he enjoys, especially in the time of trial. They will then be led to believe that religion is attended with real benefit, and will desire themselves to possess what they see to be so useful and amiable in him.

I have now only to request, that those heads of families who may have hitherto neglected this service, would consider on what ground they can justify their neglect. Is it not reasonable to serve God; and

is it not likely to be beneficial? Let them consider, that it is the want of religion which causes so many families to be disunited and miserable; husbands complaining of wives, and wives of husbands; masters complaining of servants, and servants of masters. Where there is a general want of principle, we cannot look for domestic peace and union, or a faithful discharge of duty. And those expect too much, who expect principle without religion. Religion was intended by God for the peace and welfare of families, as well as of individuals; and if masters would secure these blessings, they must promote religion in their families by every reasonable method. Let them remember, that they will have an account to give to God of the souls committed to their care. May he enable them to render this account in such a manner, that they may stand acquitted before him in *that* day! Now to God the Father, &c.

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For the Christian Observer.

*On Mr. Simeon's defence of certain parts of the Liturgy.*

AN attempt to remove the difficulties which conscientious persons, and particularly young academics preparing for holy orders, find in understanding or approving some expressions in our Liturgy, is laudable, and, if successful, a most acceptable service to the church. This attempt has been made by Mr. Simeon, in the sermons which he delivered from the University pulpit in November, 1811.

It will readily be admitted, that if great acquaintance with the Scriptures, and an extraordinary degree of piety, are the qualifications requisite for such a purpose, he might have been expected to succeed in the attempt. Yet I confess my difficulties are in no degree lessened by what he has advanced.

The expression, in the Burial Service, of our "sure and certain hope of the resurrection to eternal life," which

he admits, according to the spirit of the words, to imply our sure and certain hope that the soul of the person about to be committed to the grave, will rise to eternal life (p. 44); and the direct assertion of our hope that he rests in Christ; and our thanksgiving to God for having taken his soul to himself—are a stumbling block to many members of the church, and have a tendency to produce this error, than which few can be more pernicious, that, whatever a man's life may have been, yet, if he die in communion with the church, his case is hopeful.

Mr. Simeon thinks that such expressions precisely accord with what we continually read in the Epistles of St. Paul.

In 1 Cor. i. 4—8, and iii. 3, the Apostle, speaking of persons who were “carnal, and walked as men,” says, that they came “behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall confirm you unto the end blameless in the day of our Lord Jesus Christ.” Now, if the persons of whom such glorious things are spoken were unconverted and ungodly men, the parallel between our burial service and St. Paul's declarations would be complete. But if they were real Christians, there is no ground for Mr. Simeon's opinion, that the language of our Liturgy in the burial service precisely accords with the passage quoted from St. Paul to the Corinthians. And that they were real Christians, the Apostle expressly affirms, in the same verse in which he complains that they were not spiritual, but carnal; for he adds, that they were “babes in Christ.” The young converts at Corinth were transported by a lively zeal, which in some of them was mixed with a degree of party spirit, though their general conduct was honourable to the Gospel.

Mr. Simeon next quotes Phil. i. 3, 7, where St. Paul expresses his confidence that God, who had begun a good work in them, would perform it unto the day of Jesus Christ, and

adds, “even as it is meet for me to think this of you *all*.” Yet, says Mr. Simeon, the Apostle afterwards cautions these very persons against strife, and vain-glory, and self-love: therefore they were some of them ungodly and unconverted. This inference is not indeed expressed in so many words, but it is implied in the nature of Mr. Simeon's argument, which has no force but upon the supposition that godly men need no such cautions.

In the *Baptismal Service* we thank God for having regenerated the baptized person by his Holy Spirit. Mr. Simeon infers, that, in the opinion of the compilers of our Liturgy, regeneration and remission of sins accompany baptism: and supposing that we entertain the same opinion, we may properly use this form of thanksgiving. But is this opinion generally held by orthodox clergymen? I think the contrary appears in Bishop Hopkins, (p. 42,) vol. ii. Pratt's edition; and in Bishop Bradford's *Short Discourse*, circulated by the Bartlett's Buildings' Society. Mr. Simeon (p. 49) intimates that it is a doubtful point. In what sense, then, does he utter this thanksgiving, which speaks of it as a certain point? He recurs to his general principle, and appeals to the holy Scriptures, which, he says, in a very remarkable way accord with the language of our liturgy. “By one spirit,” says St. Paul, “are we *all* baptized into one body, and have been *all* made to drink into the same spirit.” 1 Cor. xii. 13. Does Mr. Simeon really think that all baptized persons, however insincere and hypocritical, have drunk into the spirit of Christ? Or are all these persons spiritually regenerated? I cannot believe that he is capable of such a misinterpretation. Yet his argument implies it. I understand St. Paul to mean, that all who are partakers of the Holy Spirit, of which baptism is the outward sign, are united into one body, without any distinction of Jews or Gentiles, bond or free; and I



think it is the general explanation. Mr. Simeon applies these expressions to all the visible members of Christ's body, and refers to 1 Cor. xii. 27: "Now ye are the body of Christ, and members in particular;" taking for granted that these words, "ye are the body of Christ," include all who profess faith in Christ; which I do not admit, since the persons addressed by St. Paul, in this Epistle, are those of whom the Apostle declared, in chap. i., that Christ would confirm them blameless unto the end.

In 1 Cor. x. 1—4, St. Paul, speaking of the whole nation of Israel, says, "They were all baptized unto Moses, and all drank of that spiritual rock, and that rock was Christ." Mr. Simeon does not shew the application of this passage to his purpose. The rock is called spiritual; but they were not all spiritual partakers of the waters that flowed from it. It is also said, that the rock was Christ, i. e. was a type of Christ, the source of living water. This is the only sense in which the rock was Christ. The form of expression is common in Scripture: "This bread *is* my body," i. e. typifies or represents my body.

In Gal. iii. 27, St. Paul speaks yet more strongly, says Mr. Simeon: "As many of you as are baptized into Christ have put on Christ:" i. e. we are told, all that had been initiated into his religion by baptism had put on Christ. This phrase, of putting on Christ, occurs only twice; and its meaning in Rom. xiii. 14. is, the putting on the character, the virtues, and graces of Christ; in Gal. iii. 27, it is the putting on of his righteousness. And does Mr. Simeon imagine that all baptized persons are clothed with Christ's righteousness? Or does he think that the Apostle, in this verse, speaks of any but the spiritually baptized? Now it is very true that such persons have put on Christ; yet one may scruple the use of the passage where we thank God for having re-

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generated the baptized person, uncertain as we are whether that person have been spiritually baptized.

St. Peter says (Acts ii. 38, 39.), "Repent, and be baptized, for the remission of sins." No doubt, the sins of him who *repents* and is baptized, are forgiven. But I wonder that Mr. Simeon should quote this passage; still more that he should produce from 1 Pet. iii. 21, a part of a verse, which, if quoted at length would have been at variance with his opinion: "Baptism doth now save us:" i. e. all baptized persons are saved, as all the persons in the ark were saved from the deluge. The Apostle, foreseeing such a perversion of his meaning, adds, "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." These words Mr. Simeon has not quoted. I have been much pleased with Grotius's note: "Non hic repudiat aquam, sed ostendit in baptismo quid præcipuum sit, docetque fidem interiorem exteriori professione dum quis baptizatur expressam id esse quod in baptismo nos salvos facit." Who would have expected that Grotius would be a more spiritual, as well as a more judicious, commentator on this place, than Mr. Simeon?

Speaking of the barren or unfruitful professor of Christianity, St. Peter says, "He hath forgotten that he was purged from his old sins." 2 Pet. i. 9. Does not this, says Mr. Simeon, very strongly countenance the idea, that the remission of our sins, as well as the regeneration of our souls, is an attendant on the baptismal rite?

That it is so in the case of believers, is not denied. But the question is, whether regeneration and remission constantly attend baptism; whether Simon Magus, e. g. was a partaker of regeneration and remission; whether in the case of an unfruitful member of the church; when it is said of such a one, that he was "purged from his old sins," nothing more is

meant than a typical purification. I again refer to Grotius's comment: "Non meminit, inquit, baptismi in quo professus fuit se vitia omnia velle deserere et spondit se sancté victurum."

My objection to Mr. Simeon is, that he attributes to the *opus operatum* the pardon of sin and the regeneration of the soul. Having communicated my remarks before the publication of his sermons, he inserted the note in p. 46: "He does not mean to say, that the Apostle ascribed salvation to the *opus operatum*, the outward act of baptism." I would ask, then, for what purpose he quoted from St. Peter, "Baptism doth now save us?" He was not contending with any who deny that baptism is a type of our salvation; but with those who cannot admit that the remission of our sins, as well as the regeneration of our souls, is a constant attendant on the baptismal rite. "He only meant to say, that, in reference to these subjects, the Apostle did use a language very similar to that in our Liturgy." Allowing a resemblance in the *language*, there is an important difference in its application. The hope expressed by our church, that *all* who die in her communion rest in Christ, &c., has a resemblance to St. Paul's declaration of his confidence that he which had begun a good work in the Philippians, would perform it unto the day of Jesus Christ, "even," said he, "as it is meet for me to think this of *you all*." The word *all*, in the burial service, is applied to many who never shewed any sign of grace, and, as far as we can judge, died in their sins. In St. Paul to the Philippians, by "*you all*"

must be understood *all the saints in Jesus Christ*. If by these words he had meant all visible members of the church, would he have expressed a confident hope that he which had begun a good work in them, would perform it unto the day of Jesus Christ? I think not, unless he judged them all to be true believers.

I cannot help thinking that Mr. Simeon, in his zeal for the perfection of the Liturgy, has undesignedly abandoned the genuine interpretation of Scripture. Thus he can reconcile himself to the idea, that the Apostle thanked "God for things which, if pressed to the utmost meaning of the words, might not be strictly true." (p. 46.) He probably alludes to Philip. i. 3, in which he has, however, not shewn that the Apostle has employed words which, if pressed to their utmost meaning, might not be strictly true.

Mr. Simeon has also, in my opinion, failed in his defence of the damnable clauses of the Athanasian Creed; first, in supposing that the clauses at the beginning and the end, are stronger than that which occurs about the middle; and which he thus explains: He that will be saved, *let him* thus think of the Trinity. But the expression is, he *must* thus think: and therefore, if he do not, he cannot be saved. The Latin, *ita sentiat*, agrees with his interpretation; but what do we subscribe? Surely the English, not the Latin copy. Secondly, he thinks that the first clause relates not to the whole Creed, but only to the doctrine of the Trinity; and the last, only to the incarnation:—an opinion for which I see no good ground.

J.



## MISCELLANEOUS.

For the Christian Observer.

*Account of an Arabic Epistle, written from Mark CVI., Patriarch of the Copts, to a Moravian Bishop.*

A GERMAN writer\* of the Moravian communion, in his history of the Brethren, translated by the Rev. B. Laube, and printed in London, 1780, p. 433, §. 193, mentions, that "In the year 1750, by means of a French gentleman, who, as he said, had been in Ethiopia, and who aimed at returning thither by the assistance of a European power, the former desire of the Brethren was renewed, of entering into an useful acquaintance with the Ethiopian church, in which, according to their liturgies, a good deal of the old apostolical simplicity was expected to be met with, and the Brethren wished to be of some service to this church. The physician, Frederic William Hokker, who had been in Persia and Egypt, took the matter to heart; and, in the year 1752, proposed to the ordinary, that he would go to Cairo, in Egypt, and wait there for an opportunity of going to Ethiopia. His intention was, to practise there as a physician; to learn the Arabic language; to establish an intercourse with the Patriarch of the Copts, whose office it is to consecrate the Abuna, or arch-bishop of the Abyssinians; and, through him, to obtain an acquaintance with the Abuna, and to offer to him the services of the church of the Brethren.

The ordinary was pleased with this proposal, and gave him credentials to the Patriarch of the Copts, residing in Cairo. In May, 1752, Hokker went from London, by way of Genoa and Leghorn, to Egypt, and reached Cairo on the 27th of August. He hired a house, in which he also entertained, for some time, the students Schulz and Woltersdorf, who were sent by the Hallish institution for

the conversion of the Jews. He prepared for the practice of physic, and entered into an useful acquaintance with the Franks residing there (for so all Europeans are called in Turkey). Having so far learned the Arabic language, which is also used in Abyssinia, and has some connection with the language of the country, as to be able to express himself tolerably well in it, and translate his credentials, he delivered them, on the 28th of November, 1753, to the Patriarch of the Coptic church, and had many agreeable and useful conversations with him, concerning the descent, doctrine, and constitution, of the church of the Brethren, and the state of the Coptic and Abyssinian church; during which the tears often stood in the eyes of this venerable, hoary old man. On the 5th day of Kahik, according to the Coptic calendar, which was the 12th of December, 1753, he received an answer in the Arabic tongue, of which, omitting the titles usual in the East, I will communicate the following extract, which I have translated from the Arabic.

T. Y.

"In the name of the merciful and gracious God: In God is salvation.

"From Mark,\* the servant of the servants of the Lord.

"The peace of our Lord and God, and the Captain of our salvation, Jesus Christ, which he, in an upper room at Zion, poured forth upon the assembly of the excellent disciples and apostles: may he pour out this peace upon the beloved, excellent, and experienced brother, the venera-

\* The patriarchs of the Copts, who also bear the title of patriarchs of Alexandria, Jerusalem, Abyssinia, and Nubia, are all called after the Evangelist Mark, who is said to have founded the church of Alexandria; and this patriarch was Mark CVI.

\* David Cranz.

ble bishop, our father Aloysius,\* the liturgist of the Unity of the Brethren. This is to testify, beloved brother, that the blessed son and venerable deacon, Irenæus Hokker,† has delivered unto us your letter, which was full of affectionate, cordial love. We have read it; and it became unto us a taste of your love to all Christian men. We, in like manner, pray God for you, and for all the Christian people, that he may exalt the glory of the Christians in the whole habitable world, through the nutrition of his life-giving cross, &c.‡”

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To the Editor of the Christian Observer.

It has long been a matter of surprise to me, to see what an apparent indifference there appears in the heads and tutors of colleges, with respect to signing college testimonials; and as I conceive that it is, in many cases, the only channel through which a bishop can obtain any knowledge, whether the person who offers himself for holy orders is a worthy candidate, I must confess I am far from thinking it a mere matter of form; and in support of this my opinion, I cannot help adding those of two of our prelates, for whose judgment and learning I have a high respect; I mean, the bishop of Lincoln and the bishop of Durham. The bishop of Lincoln, in a note on his Exposition of the 36th Article, writes to the following effect. “I cannot omit this opportunity of expressing a most earnest wish, that parochial clergymen, and the governing part of colleges in our universities, would be more correct upon the subject of signing testimonials, than, it is to be feared, they are at present. They should reflect, that the interests of religion are deeply concerned in the

\* Lewis.

† Frederic, or, in German, *Friedrich*, that is, *Rich in peace*.

‡ A correspondent has expressed a strong desire to know, in what authors the most accurate account of the Abyssinian church may be found.—EDITOR.

moral character of its ministers: that for the moral conduct of the candidates for orders, bishops must necessarily depend upon the testimony of others; and that whoever recommends for ordination an unworthy young man, makes himself responsible for all the mischief of which he may be the cause, when invested with holy orders. A greater degree of strictness, upon this point, would, I am convinced, be productive of very extensive benefit; and colleges, in particular, would quickly experience a material difference in the behaviour of those who are designed for our holy profession. Young men would naturally become more diligent, more regular, more virtuous in every respect, if they knew that they should fail in the main object of their education; that all the hopes and expectations of themselves and their friends would be disappointed; unless by their *positive* good conduct they merited that recommendation to the bishop, which now they trust (and in most cases, I fear, with too much reason) that they shall certainly obtain, unless they be guilty of some gross immorality. I say not this from any want of respect for our universities, but from a real regard for their best interests, and from a conviction that the discipline which they observe is of great importance to the cause of religion, and to the welfare of the kingdom at large.”

The bishop of Durham, in a letter to the clergy of his diocese, writes thus: “Testimonials for orders and preferment, I fear, for the credit of the clergy, the honour of the church of England, and the interests of religion, are too often considered in another view, and as resting on other ground. We are too apt to be misled by the strange prejudice of the times, that testimonials are matters of mere form, and to be influenced by a good nature, mistaken and misapplied. I confess myself at a loss to conceive what may be included under the term form, if the most



solemn attestation, not only negative, but positive; not only from vague report, but from personal knowledge for the time certified, to a character recommended for the strictest purity of life and soundness of doctrine, as qualifications for becoming a public teacher of the Gospel, and a public example of its precepts, can be comprehended under that appellation. On the veracity of the subscribers, the bishop must rely, in ordination, institution, and license. If he be deceived, I need not represent in how cruel a situation he is placed; since the consequences will be imputed, by the world, to his supineness and neglect. But the consequences will not be confined solely to him; they will be extended to the most valuable interests of your order, of religion, and of mankind. By the introduction of an unfit or disreputable member, the first is dishonoured, and the two last injured. He occupies a place in a society from which his education, habits of life, imperfections, and, perhaps, even his vices, should have excluded him; and he may eventually, by the prostitution of patronage and betraying the trust which it implies, obtain those professional emoluments which should never be the reward but of talents, industry, and virtue." R. H.

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To the Editor of the Christian Observer.

THE interest excited by the extract from Holingshed in your last number, respecting Bishop Ridley's exertions in favour of the distressed poor of this city, in obtaining the royal residence of Bridewell, as "a house of occupations," for their relief, may perhaps be gratified by the following "Supplication" of the citizens to the youthful monarch for that purpose. I have frequently perused it with pleasure. All is founded on Christ: for his sake they petition, for his sake the Christian Edward is requested to grant. God grant that such a spirit may animate both king and people at the present

day, that the one may not be ashamed to offer such a petition, and that the other may find one of his highest gratifications in accepting it!

H. B.

"A Supplication, made by the Assent of the Governors of the Poor, in the Name of the same Poor, to the King's Majesty, for the Obtaining of the House of Bridewill. A. D. 1552.

"For Jesu Christ's sake, right dear and most dread sovereign Lord, We, the humble, miserable, sore, sick, and friendless people, beseech your gracious Majesty to cast upon us your eyes of mercy and compassion, who now, by the mighty operation of Almighty God, the citizens of London have already so lovingly and tenderly looked upon, that they have not only provided help for the maladies and diseases, and the virtuous education and bringing-up of our miserable and poor children, but also have, in a readiness most profitable and wholesome, occupations for the continuing of us and ours in godly exercise: by reason whereof, we shall no more fall into that puddle of idleness, which was the mother and leader of us into beggary and all mischief, but from henceforth shall walk in that fresh field of exercise, which is the guider and begetter of all wealth, virtue, and honesty. But, also, most gracious Lord, except we find favour in the eyes of your Majesty, all this their travail, and our hope of deliverance from that wretched and vile state, cannot be attained, for lack of harbour and lodging: and therefore, most gracious Sovereign, hear us speaking in Christ's name, and for Christ's sake have compassion on us, that we lie no longer in the street for lack of harbour. And, that our old sore of idleness may no longer vex us, nor grieve the commonweal, our suit, most dear Sovereign, is for one of your grace's houses, called Bridewell: a thing, no doubt, both, unmeet for us to ask of your Majesty,

and also to enjoy, if we asked the same of our sinful living and unworthiness' sake: but we, as the poor members of our Saviour Jesu Christ, sent by him, most humbly sue to your Majesty, in our said Master's name, Jesu Christ, that we, for his sake, and for the service he hath done to your grace and all the faithful Commons of your realm, in spending his most precious blood for you and us, may receive in reward at your Majesty's hand, given to us his members (which of his great mercy he accounteth and accepteth, in our behalfs, as granted and given to himself,) the same, your Grace's house, as a most acceptable gift and great obligation offered unto him: and then, not we, but he, our said Master and Saviour, which already hath crowned your Majesty with an earthly crown, shall, according to his promise, crown your Grace with an everlasting diadem, and place you in the palace of eternal glory: and not we only, but the whole congregation and church spread throughout the world, shall, and will, night and day, call and cry incessantly unto our said loving and sweet Saviour and Master to preserve and defend your Majesty, both now and ever."

To the delivery of the aforesaid supplication were appointed, Sir Martin Bowes, Knt.; Sir Rowland Hill, Knt.; Sir Andrew Jud, Knt.; Sir John Gressham, Knt.; Sir John Ayleph, Knt.; Master William Chester; Master Lodge; Master Brown; Master Marshe; Master Blondell; Master Barthelet; Richard Grafton.

It was ordered, That my Lord of London should be required also to go with them, who also went with them, and did himself deliver the said Supplication, with his own hands, unto the King's Highness, in his inner closet, kneeling on his knees; and there made a long and learned oration to the commendation of the citizens in the travail of this good work, and greatly stirred, by wonderful persuasions, the King's Majesty to be the patron and founder

thereof, and to further all their suits, &c.

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To the Editor of the Christian Observer.

I AM an old man, Mr. Editor, approaching fast to that period when the praise or dispraise, the courtesies, or discourtesies, of my fellow-men, will be alike matters of indifference to me. Nevertheless, short as is the term of years to which I look forward, I fear that the demise of true politeness amongst my countrymen is likely to precede mine. In the middle class of them at least, it is fast upon the decline; and as that is the class with which I mix most, against it more particularly shall my remarks be pointed. Here I anticipate a load of hard imputations, which your fashionable readers will throw upon me: the prejudices of early associations, and the bigoted partialities of old age, are phrases which I can almost fancy that I hear thundered out against me. But, indeed, my young friends do me injustice, if they suppose that I look back with any thing like satisfaction upon the customs and regulations of polite society in my younger days. So far am I from regarding them with approbation, that I feel a sort of retrospective horror whenever I reflect upon them; for most of them were inconsistent with ease; and ease is the cement of society, without which it would be irksome, and its very end defeated. I rejoice to have seen the disguising peruke give way to the more convenient crop; the ponderous shoe-buckle, to the lighter tie. Still more do I rejoice in those improved notions of hospitality, which leave the guest at liberty to consult his inclination and his health, and which do not influence a host to believe that he cannot fulfil his duty to his guests, without transforming them into irrational beings, and laying the foundation for aching heads and sick stomachs. A hundred restraints, which formerly interfered with the freedom of conversation, and the faci-



lity of forming acquaintances, especially between the sexes, are now done away. The officious civility with which a hostess persecuted her visitors, is abolished; that most annoying interruption to conversation, the drinking of healths, is declining rapidly; the bridal ceremonies are becoming more proper, and more delicate. Not to tire you with the prolixity of old age, Sir, I rejoice in all changes, whether of manner or dress, that have had ease for their object, and propriety for their guide.

But if I detest form, in a still greater degree so I abhor a negligent indifference to the comfort of those about us. A wakeful regard for the feelings of others, is the leading feature of true politeness. This is a matter of duty, in the first place, because we are bound to respect a man's feelings, nor have we any right to wound them unnecessarily. It is also a matter of policy, because we are likely to secure from others the same consideration that we shew them. But true politeness requires of us more than a mere respect for the feelings of our neighbour, a mere toleration of his failings; it demands of us to do all in our power to promote his comfort.

But if true politeness consists in a tender consideration for the feelings and the failings of our neighbours, and an active attention to their comfort, I fear it will be found that these ends are very imperfectly answered by some of the modern usages of society. And this, as far at least as regards the middle class (of which chiefly I mean to speak,) is in great measure to be attributed to a rage for imitating the manners of the great. Now, it ought to be recollected, that what in one class is right and becoming, may in another be absurd. Nothing, for instance, can be more proper, or more pleasant, than the unceremonious treatment which it is the fashion now for every one to meet with in a great man's house. Each guest is there at liberty

to follow his own inclination: not only so, he is provided with the means of doing it. It is *because* he provides these means, that the great man himself is released from the necessity of personal attention to his friends. His Grace has books in one room, billiards in another, and conversation in a third; horses and servants, at the service of his visitors; and he reasonably thinks, that, having provided them with all the means of amusement which he can devise, he may be at liberty to follow his own inclination in turn. This is right; and however he may employ himself during the morning, none of his guests have any right to complain of his inattention to them. But if Squire Dobbins, who from his situation in life cannot obviously afford the same amusements to his guests, should affect the same exemption, it would be ridiculous. If, for instance, the squire, or his daughters, the Misses Dobbins, should think it right to employ themselves all the morning without consulting the wishes of their visitors, they would surely be guilty of rudeness towards those whom they asked to visit them, and who, in so confined a circle, must necessarily be very much dependent on their host's exertions for the agreeable employment of their time. Doubly ungracious would this neglect be in the Misses Debbins, if they should happen to be very much the juniors of those whose claims upon their attention they thus disregarded. I speak from observation, Sir, when I say that this species of inattention is not only a common, but an increasing evil. Do, pray, put in your caveat against it, and impress it upon your readers, that affectation of all kinds is ridiculous, but this both ridiculous and unfeeling. Teach them, that the offices of civility, so far from degrading, do in truth confer the truest dignity; and that he or she who affects a degree of importance in society, which agrees not with their rank in it, is

sure to be proportionably lowered in the public estimation. Remind them, that this selfish indulgence of their own ease and pleasure, to the disregard of those of their guests, is the very reverse of true politeness. Teach them, finally, that their conduct, however they may disguise it to themselves, is neither more nor less than an excess of selfishness. O.

To the Editor of the Christian Observer.

"A BOY," says Dr. Goldsmith, "will learn more true wisdom in a public school in a year, than by a private education in five. . . . . It is true, a child is early made acquainted with some vices in a public school; but it is better to know these as a boy, than to be first taught them when a man, for their novelty then may have irresistible charms."

If Dr. Goldsmith had told us what he meant by "true wisdom," we might more readily have assented to or dissented from, his proposition, than at present we can. If he mean by it, as a subsequent part of the essay leads us to think he does, *worldly* wisdom, I am not disposed to dispute the matter with him; for I can readily believe, that a boy who has continually to contend with the selfishness or the wiles of a great number of schoolfellows, is much more likely to have a sharp eye to his worldly interest, than one who has found nothing but honour and openness in those about him.

But Dr. Goldsmith says, that he is most likely to attain to a virtuous manhood, who has been initiated, at a public school, into "some vices;" or, at least, that he is most likely not to be a slave to those particular vices.—Why is he most likely not to be under their dominion? Because habit is second nature? Let us suppose a young man, perfectly accomplished in all those vices which Dr. Goldsmith thinks it so desirable to learn early, to enter into the world at the same moment with another young man who has never had the good fortune

to become acquainted with the said vices, or, in other words, according to Dr. Goldsmith, who has never had the advantage of being at a public school. The vices in question allure them both; but which of the two has the best chance of escaping the contagion? One meets in them an old friend, with whom he has been long on terms of familiarity; the other, a new acquaintance, whom he has always been taught to dread, and with whom he cannot associate till the deep-rooted and long-established habits and feelings which his education had given him, are eradicated.

There are who say, that the passions gain strength by indulgence; but it must be inferred, from what Dr. Goldsmith says, that they are weakened as their dominion is extended. This, perhaps, is upon the principle of civil governments becoming less effective the more widely their sway is spread. Dr. Goldsmith has not, indeed, told us that we should learn *all* vices betimes, but he has omitted to tell us what those vices are which we ought to learn; and, for my own part, I am unable to discover why, if novelty can give "irresistible charms" to "some vices," it should not to all. What, in truth, does Dr. Goldsmith's assertion amount to but this, that a boy, who has lived in the habitual practice of some vice as a boy, is more likely to avoid that same vice as a man, than he who has habitually revered virtue and detested vice?

Having endeavoured to shew that it cannot be desirable to acquire any vice early, and that an abhorrence of vice can never result from the practice of it; before I conclude, suffer me to propose two questions, which I shall do without at all meaning to enter into an argument upon the comparative merits of public and private education.

1. Does the moral improvement of a boy form the most momentous part of his education?

2. Is that improvement most like-



ly to be well attended to by a master, whose attention is necessarily divided amongst a great number of boys; or by a father (and without the superintendence of a father, private education is what I mean not to

plead for,) whose care, quickened by his affection, is confined to a very small circle, or perhaps to an individual?

I am, &c.

H. B.

## REVIEW OF NEW PUBLICATIONS.

*The Excellency of the Liturgy: in four Discourses, preached before the University of Cambridge, in Nov. 1811; to which is prefixed, an Answer to Dr. Marsh's Inquiry, respecting "the Neglecting to give the Prayer book with the Bible"* By the Rev. CHARLES SIMEON. M. A. Fellow of King's College, Cambridge. London; Cadell. 1812. pp. 59, and 111. Price 6s.

WE are desirous of making up the very deficient notice of Mr. Simeon's Sermons on the Excellency of the English Liturgy, contained in our late Review of the *Marshian* controversy, by some general account of that valuable publication in our present number. It is, indeed, matter of regret to us, that our present limits, and perhaps too the appetite of our readers, surfeited, as we apprehend with the matter, and nauseating even the very flavour of that controversy, forbid us to enter widely upon this subject: a subject, however, only invidiously connected with the merits of the Bible Society. It was not the institution of the British and Foreign Bible society which was destined to settle in our minds, the grand question either of the origin, the antiquity, and the benefit of liturgical usages in general, or of the excellency of our own established formularies in particular. The mode of conducting the worship of God, we conceive to be an inquiry of very different import from the mode of distributing his word: and little as it is expected, we might say intended, to produce uniformity in doctrine amongst the members of the Bible Society: we imagine, that uniformity in worship is still farther from the ken, even of the most sanctified.

guine patrons of this justly sanguine institution. And in regard to the much talked-of *indifference*, we should as much apprehend an indifference as to the mode of conducting any other practical duty, e. g. that of charity, and even as to the duty itself, to arise from the operations of this society, as we should expect from them an indifference either to the act or to the mode of worshipping God; which we conceive to be a duty equally distinct from that performed by the Bible Society, and to be settled upon grounds equally dissimilar: whilst, on the other hand, we must confess we are not sorry to see that degree of liberality and Christian candour, exercised towards those who differ from us upon the mode of Divine worship, which the widest possible diffusion and study of the Sacred Scriptures should legitimately produce. And in that case, we apprehend, the question of liturgies and their use would remain precisely the same, as to its essential and argumentative force; and the only difference would appear in the mildness, the moderation, and the accent of charity, adopted by the liturgical advocate.

The advocates for the use of liturgies in general, and Mr. Simeon with them, contend for that use upon what appears to us the highest and most authoritative grounds; upon the avowed practice of the ancient church of God in the Jewish nation; upon the authority of our Lord himself; upon the universal consent of all Christians, testified in their prac-

tice downward from the Apostolical era to that of the Reformation, and since that period, with the fewest possible exceptions, to the present time. It is well known, that our Lord's own divine Prayer, itself a liturgy, was in a great measure selected from the established formularies of the Jewish church. The use of this Prayer (and how could it not have been used when so prescribed?) together with many hints, occurring in the earliest writers, of other observances of the first Christian churches, seems to put the matter out of question, in respect even to that period where it has alone been questioned.

The ancient liturgies bearing the names of St. James, St. Mark, St. Chrysostom, St. Basil, and others, though confessedly interpolated, corrupted, and in regard to *some* of their reputed authors perhaps spurious, still prove, in a great degree, the opinion and the practice of the early church on this head. St. Gregory Thaumaturgus, who was born in the second century after Christ, composed forms of prayer, which, we are told 150 years afterwards, were used by the churches over which he presided without alteration. And, finally, the councils of Laodicea and Milan; the one held in 367, the other in 402; settled the practice and the form of church liturgies in the most precise and conclusive manner.

This argument from antiquity has indeed been put in a still stronger and very just light by Wheatly, in his excellent Essay on the Lawfulness and Necessity of a precomposed National Liturgy, where he throws the whole *onus probandi* upon the opponent. The ground is occupied by liturgies; previously, we mean of course, to the Reformation:—when, therefore, we ask our opponent, had it been otherwise? When was the great and important change adopted; so important indeed, that we should imagine the whole of Christendom, if constituted at all according to

the temperament of modern times, must have rung with the event, and with controversies issuing from it? But when, on the contrary, *was* the subject of liturgical usages ever made a question at all? And to come nearer to the point, where is the proof, and we might almost ask the *hint*, that extemporaneous prayers were used by the primitive church in their addresses to God? There is, as Wheatly well observes, neither the lowest degree of evidence, nor a bare probability of it. “And as he that refuses to believe a matter of fact, when it is attested by a competent number of unexceptionable witnesses, is always thought to act against the dictates of reason; so does that person act no less against the dictates of reason, who believes a matter of fact without ground.” *On the Common Prayer*. p. 16. Oxford edition, 1810.—We verily believe, the more this argument is considered by an unprejudiced mind, the more weight it will be found to possess. Nor will a single expression, used by Tertullian only on a particular occasion, of praying in public, “*sine monitore quia de pectore*”; nor a still more vague intimation by Justin Martyr, and one by St. Austin, when liturgies were confessedly universal, go any length; we are persuaded, in support of the argument of those persons,\* who can bring no other authority, even from the remotest antiquity, to prove the set use of extemporaneous public prayers.

Not that we conceive, if we may here venture a somewhat bold opinion, that the practice of the most ancient Christian churches forms a conclusive appeal, either for or against liturgical usages. The gifts of prophecy and of tongues, with the other “*charismata*,” for a long time accompanying and signalling those privileged assemblies of Christians, might well consist with the practice of *conceived*, or, we should

\* Vide the controversy referred to in the following note.



rather say, *inspired*, prayers, even could that practice be proved to have then universally existed in the church. Had not liturgies seemed to have obtained as a matter of course, and of ancient prescriptive right, upon the very first appearance of a regular and organised worship of God, we might have been tempted to fix the proper season of their introduction to that of the cessation of miraculous endowments. When the noisome vapours of Arianism and Pelagianism, proceeding from the lips of turbulent heresiarchs, proved that the imposition of hands no longer conferred the gift of infallibility; and when, in consequence, it became necessary to subject the detached liturgies of particular churches to the revision of higher authority: then, the very concession of our adversaries, that the adoption of liturgies became general and received the sanction of all the authority and all the wisdom which the church at that period possessed, fully satisfies us as to their propriety. The suffrage of St. Austin to this point, would be more to us than that of Clemens Romanus. The latter might have seen and admired the "beauty of holiness," in the prescribed forms of liturgical service, whatever this might be, to which he alludes (Ep. ad Cor. i. 41.); but the former might see, in his own degenerate times, the shocking profanation likely to ensue from suffering the name of God to be invoked, and his awful presence invaded, in terms which might be directly derogatory to his majesty or his truth: and whilst the complaint of St. Austin, in regard to the growing burden of useless ceremonies in the church as it then stood, cannot be ours, still *his* practice shall be ours, who never, for the sake even of that burden, thought of discarding a test so necessary to preserve the worship of God from the danger of repeated and authorized violations. In later times, we apprehend, no one will lay claim to such a revival of the work of the Spirit,

as to render liturgies on that account unnecessary to us, which were necessary to St. Austin: else we must remind the very quarter from whence such claims would most probably originate, the Presbyterians, Independents, &c. of the authority of their own great Calvin: "Quod ad formulam precum et rituum ecclesiasticorum, valde probo ut certa illa extet, a quâ pastoribus discedere non liceat, in functione suâ."\* And we doubt whether this will be more welcome argument to them against their cause, or that which certain advocates for 'conceived prayers' once urged in its defence, who

"Made prayers not so like petitions,  
As overtures and propositions,  
In which they freely will confess,  
They will not, cannot acquiesce," &c.

In fine, we hesitate not to pronounce the question of liturgies to be the clearest of all controverted points, upon the ground of authority; we mean the authority of precedent, and of the united wisdom of the whole ancient Christian church. To have no liturgy, no established formulary of public devotion, is, if antiquity be at all to be credited, an error in the public worship of God; and an error of great magnitude, attended with many pernicious consequences. These we shall not enter into; but we shall proceed to give our readers some idea of Mr. Simeon's admirable eulogy upon our own established forms; freely confessing, as we do in the outset, that whereas we had imagined the practice of an-

\* Letter to the Protector of England, 1548, quoted by Bishop Hall, the able, though Calvinistic, champion of the English liturgy, against the hydra-headed Smectymnus. Pratt's edition, vol. ix. p. 653 — We need not inform our readers, that this Smectymnus was a fictitious name, made up of the initials of Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow, who wrote a joint answer to Bishop Hall's Remonstrance for the Liturgy. Vide Neale's History of the Puritans, vol. ii. 8vo edit. 1733 p. 397; for no very fair account of this controversy; and compare it with Bishop Hall, as above.

tiquity would be the best ground on which to rest the validity of the Liturgy of the Church of England, we now are almost persuaded by Mr. Simeon to believe that the best justification of antiquity will be found in the excellence, the spirituality, the highly beneficial effects as to doctrine, and as to devotion, the incomparably efficacious tendency, of our own usages.

That we say this upon no light grounds, it will be our endeavour to prove, by actual quotations from these sermons: in the first of which Mr. Simeon displays all his characteristic acuteness, joined with evangelical simplicity, in treating of the true meaning and connection of his general text, Deut. v. 28, 29: "They have well said all that they have spoken: O that there were such an heart in them!" The sentiments here expressed by the Israelites, Mr. Simeon declares to be three:—an acknowledgment that they could not stand before the Divine Majesty; a desire to have some person appointed, who should act as a Mediator between God and them; an engagement to yield unqualified obedience to every thing that should be spoken to them by the Mediator. And to these are added, 2dly, the dispositions which God approves;—a reverential fear of God; a love to Jesus as our Mediator; and an unfeigned delight in his commands. Though not in point to our more particular subject, we cannot refrain from giving one quotation from the concluding part, as a specimen of this truly excellent sermon.

"Whilst therefore we would urge with all possible earnestness a simple affiance in Christ as your Mediator, we would also intreat you to receive the commandments at his hands, and to observe them with your whole hearts. Take our Lord's Sermon on the Mount, for instance: study with care and diligence the full import of every precept in it. Do not endeavour to bring down those precepts to your practice, or to the practice of the world around you; but rather strive to elevate your practice to the standard which he has given you. In like manner, take all the precepts contained in the

Epistles, and all the holy dispositions which were exercised by the Apostles; and endeavour to emulate the examples of the most distinguished saints. You are cautioned not to be *righteous over-much*; but remember that you have at least equal need of caution to be *righteous enough*. If only you walk in the steps of our Lord and his Apostles, you need not be afraid of excess: it is an *erroneous kind* of righteousness, against which Solomon would guard you, and not against an *excessive degree* of true holiness; for in true holiness there can be no excess. In this we may vie with each other, and strive with all our might." pp. 23, 24.

We will not say with what sentiments we contemplate these "streams of our Zion" softly stealing amidst academic groves; but this we will aver, that Alma Mater was then fully purged from the Antinomian impurities of Dr. Butler's Commencement Sermon, when these waters of *lustration* poured their healing influence from her university pulpit.

Mr. Simeon proceeds, in the three following sermons, to apply his text, "in a way of accommodation," to his more immediate subject, the Excellence of the Liturgy. In prosecuting which plan, he arranges his observations on the Liturgy so as to vindicate its use; display its excellence; and commend to the attention of his hearers one particular part, namely, the Ordination Service, which he conceives to be eminently deserving of notice in the place in which he is then standing.

In the first of the three sermons, he *vindicates the use of the Liturgy*; and this, "generally, as a service proper to be used, and then particularly, in reference to some objections which are urged against it." Under the former general view, he contends for the Liturgy as lawful in itself, expedient for us, and acceptable to God. Its lawfulness he ably founds, as we have already hinted, on express or implied liturgical usages in the Old Testament; particularly the use of the Psalms, one of which our Lord himself seems to have used after his last supper. The same practice he recognises as



continued by the Christian church in the Lord's Prayer;\* in the early singing of hymns, mentioned by Pliny; in the liturgies, though corrupted, bearing the names of St. Peter, St. Mark, and St. James; and, to close all, in the mode of worship itself of those very few persons who have been inconsiderate enough to condemn it.

"It is worthy of observation, that those who most loudly decry the use of forms, do themselves use forms, whenever they unite in public worship. What are hymns, but forms of prayer and praise? and if it be lawful to worship God in forms of verse, is it not equally so in forms of prose? We may say therefore, our adversaries themselves being judges, that the use of a form of prayer is lawful" p. 34.

The expediency of the Liturgy for ourselves, is next proved, by an able appeal to its incalculably beneficial effects at the time of the Reformation in enlightening the minds of men; and since, in preserving that light to posterity.

"We do not speak too strongly if we say, that the most enlightened amongst us, of whatever denomination they may be, owe much to the existence of our Liturgy; which has been, as it were, the pillar and ground of the truth in this kingdom, and has served as fuel to perpetuate the flame, which the Lord himself, at the time of the Reformation, kindled upon our altars." pp. 37, 38.

Mr. Simeon then strongly enlarges upon the *present* expediency of a Liturgy, by a reference to the difficulty of leading the devotions of a congregation in extempore prayer, and to the "dry, dull, tedious repetitions which are but too often the fruits of extemporaneous devotions."

\* For the use of this Prayer, Mr. Simeon refers to the authority of Tertullian, Cyprian, Cyril, Jerome, Augustine, Chrysostom, Gregory. For an *injunction* to use it, he properly refers to the expression of our Lord in St. Matthew vi.: "After this manner, *οὕτως*, pray:" which adverb he follows the argument of Wheatly in explaining to mean *so*, or *thus*, binding it to the very words: though, if otherwise, they both properly refer to St. Luke, who writes, "when ye pray, say," chap. xi.

"Only let any person be in a devout frame, and he will be far more likely to have his soul elevated to heaven by the Liturgy of the Established Church, than he will by the generality of prayers which he would hear in other places of worship: and, if any one complain that he cannot enter into the spirit of them, let him only examine his frame of mind when engaged in extemporaneous prayers, whether in public, or in his own family; and he will find, that his formality is not confined to the service of the church, but is the sad fruit and consequence of his own weakness and corruption." p. 39.

That God Almighty, who is "a free Spirit," *could* indeed inspire into the ministers of a church, humbly and unanimously seeking them, the necessary gifts for the arduous work mentioned above, we do not deny; but that he *would* do so, our adversaries cannot, we think, assert, either on the ground of experience or of analogy. Analogy leads us forcibly to the conclusion, that in the cessation of the *miraculous* charismata, mentioned before, have ceased also *all* express and customary gifts simply for the edification of the church. The gifts to the church, at present, seem to be rather internal than external. As in the acquisition of languages, so of eloquence also, we seem to be left to the resources of nature; and, unlike many endowments in the apostolic age, our faculties appear now to receive no preternatural enlargement for the purpose of general instruction, except (and it is an important exception) through the medium of a heart warmed and illuminated by the rays of saving grace. "Charity," in short, with us, stands in the place of "spiritual gifts:" and to feel a liturgy in our own tongue, seems a gift equally congenial to our present condition, with the ability to speak one in an unknown language, in the circumstances of St. Paul. And does not experience confirm this analogy? Are not what are called the gifts, whether of public preaching or public prayer, in men, equally, as far as we may judge, under the influence of Divine grace, generally found in proportion to their original faculties,

or the after improvement of them by ordinary means? We do not find, where the ordinary helps to imperfect powers have been on principle discarded, that appearances have indicated more than the natural operation of such powers, sometimes propitious, oftener the contrary, both on speaker and hearer. And in the case now under view, of discarding liturgies, we apprehend the appeal to experience, which we may readily make, will be doubly decisive. God forbid we should speak it contemptuously, but certainly the appearance of a dissenting place of worship, during the hour of prayer, is not (according to an observation, limited, we confess,) such as to make any one believe that the mantle of praying Elijah, denied to the church, has fallen upon the meeting. If formality, as might be expected, be deemed *our* reigning delinquency, inattention and indifference, which were not to be expected, seem (though with every exception which we claim for ourselves) to be evidently *theirs*. In short, if the business of the church is confessedly to read prayers, we cannot think the business of the meeting is to pray. In the latter, the suspense between curiosity and devotion during extemporaneous prayer, seems ever willing to give place to the more simple and undivided effort of listening to instruction. In the former, at least, that cause of weariness does not exist. And if the most favourable view of both sides be adopted, we cannot think the decision unfair which would call the Church of England, with its Liturgy, a *caste* of praying Christians; and those collective denominations who are without it, one of preaching Christians.

Mr. Simeon, after having dismissed the expediency and acceptableness of the Liturgy, proceeds to vindicate it in reference to some particular objections that have been urged against it. The points to which he particularly alludes, in this sermon, are two, the burial and the baptismal

service. At the end of the third sermon, he also attempts to vindicate the Athanasian Creed from the *great* want of moderation and candour, in which he allows it has been, with *some* justice, considered as an exception to the rest of the Liturgy.

In observing, as the ground of all his vindications, that the persons who *composed* the Liturgy were men of a truly apostolic spirit, unhampered by party prejudices, endeavouring to speak in all things precisely as the Scriptures speak, and cultivating in the highest degree apostolic candour, simplicity, and charity (p. 43;) we presume his use of the word "composed" includes in it the notion of "compilation;" as it is well known we are indebted for some of our most excellent and divine prayers only to the judgment and discretion of our reformers, who selected them from much earlier compositions. The Collects, for instance, were for the most part derived through the channel (impure we own) of the four popish *Uses*,\* and from the Sacramentary of Gregory the Great; which again was compiled by that bishop of Rome, in the sixth century, from still more ancient liturgies, partly of the Greek church. And whoever is at all acquainted with the character of those truly primitive compositions in the original, their dignified simplicity, and their tone of pure and unaffected devotion, will not be surprised at those qualities, which Mr. Simeon so appropriately commends in our own reformers, and which they no doubt imbibed from models with which they were so eminently conversant. And to this remark upon the general character of the English fathers, we think

\* See *Nicholls on the Common Prayer*; a book to which we gladly refer such of our readers as may not be acquainted with it, for the greatest mass of learned and curious information, on the subject of the Liturgy and church usages in general, which we believe is any where to be found in that compass. The four *Uses* here referred to are those of Sarum, of Bangor, of York, of Lincoln.



it worthy to be added, as to their particular views of those passages now objected to us in the Liturgy, that they could have had no motive but the purest in leaving them as they stand. When the work of reformation was on foot, it was as easy for them to change one passage, or prayer, as another: consequently, in urging objections against the result of their full and free deliberations, we are to consider ourselves as ranging our own wisdom and judgment in line against theirs; a consideration which, if we should be finally compelled to differ from them on any point, ought to lead us at least to urge our own views with moderation and diffidence. It will be seen, from a perusal of our present number, that a correspondent has endeavoured to controvert the main positions which are taken by Mr. Simeon in replying to those who object to particular expressions in our burial and baptismal services, and in the Athanasian Creed. We shall not ourselves interfere, in the present stage of the discussion, by pronouncing our own judgment; but merely state the reasoning of Mr. Simeon, as we have, at p. 491, done that of his opponent.

"In our Burial Service we thank God for delivering our brother out of the miseries of this sinful world, and express a sure and certain hope of the resurrection to eternal life, together with a hope also that our departed brother rests in Christ. Of course, it often happens, that we are called to use these expressions over persons, who, there is reason to fear, have died in their sins; and then the question is, How we can with propriety use them? I answer, that, even according to the letter of the words, the use of them may be justified; because we speak not of his, but of the, resurrection to eternal life; and because, where we do not absolutely know that God has not pardoned a person, we may entertain some measure of hope that he has. But, taking the expressions more according to the spirit of them, they precisely accord with what we continually read in the Epistles of St. Paul. In the First Epistle to the Corinthian Church, he says of them, 'I thank my God always on your behalf, that in every thing

ye are enriched by him in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.' Yet, does he instantly begin to condemn the same persons for their divisions and contentions; and afterwards tells them 'that they were carnal, and walked, not as saints, but as men,' that is, as unconverted and ungodly men." pp. 44, 45.

After other instances, he concludes:

"It is probable that many would feel scruples respecting it, and especially, in thanking God for things, which, if pressed to the utmost meaning of the words, might not be strictly true. But surely, if the Apostles in a spirit of love and charity used such language, we may safely and properly do the same: and knowing in what manner, and with what views, they spake, we need not hesitate to deliver ourselves with the same spirit and in the same latitude, as they." p. 46.

His observations on the Baptismal Service we could wish to give at length; but we must only abstract. He admits, "that in the opinion of our reformers, regeneration and remission of sins did accompany baptism. But in what sense?.....that there was no need for the seed then sown in the heart of the baptized person to grow up?.....So far from it, they have, and that too in this very prayer, taught us to look unto God, for that total change both of heart and life, *which long since their days has begun to be expressed by the term regeneration.*

"After thanking God for regenerating the infant by his Holy Spirit, we are taught to pray, 'that he, being dead unto sin and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin;' and then declaring that total change to be the necessary mean of his obtaining salvation, we add, 'so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting kingdom.' Is there, I would ask, any person that can require more than this? or does God in his word require more?" p. 48.

"Regeneration," Mr. Simeon then proceeds to say, "only occurs once,

as applicable to the subject, in Scripture; and then it refers to baptism, and is distinguished from the renewing by the Holy Ghost, which however is represented as attendant on it. . . . Now the *term* they use as the Scripture uses it; and the *thing* they require as strongly as any person *can require it*. . . . The only question is, whether God does always accompany the sign with the thing signified. Here, the holy Scriptures certainly do, in a very remarkable way, accord with the expressions in our Liturgy.

"St. Paul says, 'By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit;' and this he says of all the visible members of Christ's body. Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ' (1 Cor. x. 1—4). Yet behold, in the very next verse he tells us, that 'with many of them God was displeased, and overthrew them in the wilderness.'" pp. 49, 50

A line of reasoning which he carries on and applies also to Gal. iii. 27.

After quoting similarly from St. Peter, who says of the apostate, "he hath forgotten that he was purged from his old sins," which he conceives to accord with the notion that "remission of sins, as well as regeneration, is an attendant on the baptismal rite;" Mr. Simeon concludes with the following passage, containing his deliberate judgment.

"Let me then speak the truth before God; though I am no Arminian, I do think that the refinements of Calvin have done great harm in the church: they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression; and I conceive that, the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more he will approve of the views of our Reformers. I do not

mean however to say, that a slight alteration in two or three instances would not be an improvement: since it would take off a burden from many minds, and supersede the necessity of laboured explanations: but I do mean to say, that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavouring to explain" pp. 51, 52.

We can scarcely do more than refer to the remarks on the Athanasian Creed, contained in the third sermon. This creed, which we could wish archbishops and bishops\* had not taught us to consider as the *crux Ecclesiae Anglicanae*, Mr. Simeon certainly takes up with becoming moderation. We shall just mention, that, in softening down the force of the anathemas of this creed, Mr. Simeon's scheme is to divide the creed into three parts; the middle one of which, beginning at the words "For there is one person of the Father," &c. and ending at those, "so that in all things, as aforesaid," &c., he considers as purely explanatory; and to that he affixes only the softer anathema which follows it; "He, therefore, that is willing to be saved, let him thus think of the Trinity." This he gives properly as the true rendering of "Qui vult ergo salvus esse, ita de Trinitate sentiat;" and would represent it rather as cautionary and affirmative, than negative and damnatory. Mr. Simeon even goes further, and contends, that this explanatory part may be simply a confirmation or proof of the general position of a Trinity in Unity; to which *general*

\* The saying of Archbishop Tillotson, "that he could wish we were well rid of it," is well known; and perhaps in future ages it will be as well known that Bishop Prettyman has said, "though I firmly believe that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly,' &c."—*Elements of Theology*, vol. ii. p. 222.



position alone any of the damnatory sanctions may have been affixed.

"Still, after all," Mr Simeon wisely ends, "I confess, that if the same candour and moderation that are observable in all other parts of the Liturgy, had been preserved here, it would have been better. For though I do verily believe, that those who deny the doctrine of the Trinity, are in a fatal error, and will find themselves so at the day of judgment, I would rather deplore the curse that awaits them, than denounce it; and rather weep over them in my secret chamber, than utter anathemas against them in the house of God." pp. 76, 77.

The general style of the third sermon is panegyric, as that of the former had been apologetical. But as it is far easier for our readers to conceive the beauties of the Liturgy, than to follow objections to it; we shall, after having dwelt pretty largely upon the latter (like true critics, we confess, in *act*, but we are sure not so in *principle*), excuse ourselves from doing much more than naming, from Mr. Simeon, the former. The heads of commendation which Mr. Simeon selects, are its spirituality and purity; its fullness and suitableness; its moderation and candour. On each of these, he strikingly, and for the most part appropriately, enlarges. If we were obliged to make any exception to the last-mentioned quality, it would be under his first head; where, we think, in carrying us through the different periods of life, and shewing how in all, even in her *occasional* services, "our church omits nothing that can tend to the edification of her members," he seems rather to have anticipated his second head, which was to shew the *fullness and suitableness* of the Liturgy. However, as being strongly applicable to both heads, and containing an interesting specimen of Mr. Simeon's warm and feeling style, we shall present our readers with the whole passage alluded to.

"At our first introduction into the church, with what solemnity are we dedi-

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cated to God in our baptismal service! What pledges does our church require of our sponsors, that we shall be brought up in the true faith and fear of God; and how earnestly does she lead us to pray for a progressive, total, and permanent renovation of our souls! No sooner are we capable of receiving instruction than she provides for us, and expressly requires that we be well instructed in, a catechism, so short that it burdens the memory of none, and so comprehensive that it contains all that is necessary for our information at that early period of our life. When once we are taught by that to know the nature and extent of our baptismal vows, the church calls upon us to renew in our own person the vows that were formerly made for us in our name; and, in a service specially prepared for that purpose, leads us to consecrate ourselves to God; thus endeavouring to confirm us in our holy resolutions, and to establish us in the faith of Christ. Not content with having thus initiated, instructed, and confirmed her members in the religion of Christ, the church embraces every occasion of instilling into our minds the knowledge and love of his ways. If we change our condition in life, we are required to come to the altar of our God, and there devote ourselves afresh to him, and implore his blessing, from which alone all true happiness proceeds. Are mercies and deliverances vouchsafed to any, especially that great mercy of preservation from the pangs and perils of child-birth? the church appoints a public acknowledgment to be made to Almighty God in the presence of the whole congregation, and provides a suitable service for that end. In like manner, for every public mercy, or in time of any public calamity, particular prayers and thanksgivings are provided for our use. In a time of sickness there is also very particular provision made for our instruction and consolation: and even after death, when she can no more benefit the deceased, the church labours to promote the benefit of her surviving members, by a service the most solemn and impressive that ever was formed. Thus attentive is she to supply in every thing, as far as human endeavours can avail, our spiritual wants; being decent in her forms, but not superstitious; and strong in her expressions, but not erroneous. In short, it is not possible to read the Liturgy with candour, and not to see that the welfare of our souls is the one object of the whole; and that the compilers of it had nothing in view, but that in all our works begun, continued, and ended in God, we should glorify his holy name." pp. 60—62.

Mr. Simeon quotes subsequently, under his second head, certain passages from the Liturgy itself, exquisitely appropriate to the feelings, of penitence in one case, and to those of a person "full of faith and of the Holy Ghost" in the other. The former is the general confession in the Communion Service; the latter is the thanksgiving in the same place, beginning, "It is very meet, &c." with the Trisagium, and the opening of the Te Deum; compositions for which we are indebted to the ancient church: in such truly ennobling and divine strains has an universal and unchangeable church from age to age addressed itself to Him, who is, as his worship should be, "the same yesterday, to-day, and for ever." And whilst we harmonize in triumphant accents with the voices of a Cyprian, an Ambrose, and an Austin, we doubt if the feelings of genuine piety will be allayed, by reflecting that lips less pure than theirs have also chanted the same songs, or that penitence less strained from the dregs of superstition has also supplicated pardon in words which once conveyed the chaste odours of apostolical devotion to a throne of grace.

In summing up the excellencies of the Liturgy, Mr. Simeon well concludes,

"That it is calculated to make us wise, intelligent, and sober Christians: it marks a golden mean; it affects and inspires a meek, humble, modest, sober piety, equally remote from the coldness of a formalist, the self-importance of a systematic dogmatist, and the unhallowed fervour of a wild enthusiast. A tender seriousness, a meek devotion, and a humble joy, are the qualities which it was intended, and is calculated, to produce in all her members." pp. 67, 68.

In his more general comparison, of our own forms with the usages of those who dissent from them in this land, we quite agree with the following challenge, in pp. 78, 79.

"There are about 11,000 places of worship in the Established Church, and about as many out of it. Now take the prayers

that are offered on any Sabbath in all places out of the Establishment; have them all written down, and every expression sifted and scrutinised as our Liturgy has been: then compare them with the prayers that have been offered in all the churches of the kingdom; and see what comparison the extemporaneous effusions will bear with our pre-composed forms. Having done this for one Sabbath, proceed to do it for a year; and then, after a similar examination, compare them again: were this done, (and done it ought to be in order to form a correct judgment on the case,) methinks there is scarcely a man in the kingdom that would not fall down on his knees and bless God for the Liturgy of the Established Church."

And in answer to an objection, alluded to in the former sermon, of the constant repetition of our Liturgy engendering formality, we recommend to our dissenting brethren the following pertinent observation in the same sermon: "Dissenters themselves know that the repetition of favourite hymns, does not generate formality; and they may from thence learn, that the repetition of our excellent Liturgy is not really open to that objection." p. 53.

Mr. Simeon's personal application of the doctrines of the Liturgy, to those who profess it and daily worship in its language, is always most excellent. So strong an argumentum ad hominem (and we conceive a stronger is not to be found in the whole theory or practice of logic), managed by such a hand, cannot fail of a most potent effect. It is indeed the sword of the mighty, in the hand of a giant. He who has handled so well another sword, that sword of the Spirit, the word of God, of which, in comparison with its closest derivatives, to say

"Unde nil majus generatur ipso  
Nec viget quicquam simile aut secundum."

can be no disparagement even to the Liturgy, has shewn us the strength and the edge of this secondary weapon also;—a weapon which, if indeed of earthly structure, we must allow to be of heavenly materials, and forged with etherial fire. In his hands it is, like its great origin, "quick,



powerful, and sharp; piercing even to the dividing asunder of soul and spirit; and is a discerner of the thoughts and intentions of the heart." Whoever reads Mr. Simeon's fourth sermon, in which he practically applies the Ordination service, as most appropriate to the congregation he is addressing, will be convinced of the justice of our observation. Surely, there must have been those, in that, or in any congregation, of whom these sentiments, delivered with the peculiar awe and solemnity of Mr. Simeon's manner, (*vidimus ipsi*) in the university pulpit, must have made "both the ears to tingle;" and in recommending the perusal of them, which we do most seriously, to every true lover of his profession and of that flock which he may be sincerely desirous of feeding after the best manner, we distinctly confine our recommendation to such persons; fully persuaded, as we are, that those who desire not to be better, must be worse for such potent exhortations; that every minor consideration or persuasive must, after this, lose all its effect; and that but one step lies between a heart hardened against these last and awful appeals to conscience, and the terrors of that last and awful sound of judgment, "Out of thine own mouth will I condemn thee, thou slothful servant!"

Next to those immediately addressed, we cannot conclude without commending the notice both of this service itself and of Mr. Simeon's admirable remarks upon "our professions, our promises, our prayers," as expressed in it to those who have conscientious scruples against the validity of our church, from an idea that she has neglected any thing, as far as words can go, to secure the ability and faithfulness of her ministers, or the instruction and salvation of the flock entrusted to their care. We shall conclude with an extract

towards the close of this admirable sermon, bearing upon that great and good cause in which we are all in common embarked; to which we personally feel ourselves attached by every tie of duty and feeling; and which we cannot take our leave of without fervently commending to the fostering care of a gracious Providence, and the still persevering intercessions of those who love and who "pray for the peace of Jerusalem."

"What then might not be hoped for, if all who have undertaken the sacred office of the ministry, fulfilled their engagements in the way we have before described? What if all prayed the prayers instead of reading them; and laboured out of the pulpit as well as in it; striving to bring all their people, 'not only to the knowledge and love of Christ, but to such ripeness and perfectness of age in Christ, as to leave no room among them either for error in religion, or for viciousness of life?' If there were such exertions made in every parish, we should hear no more complaints about the increase of dissenters. The people's prejudices in general are in favour of the Establishment: and the more any persons have considered the excellence of the Liturgy, the more are they attached to the Established Church. Some indeed would entertain prejudices against it, even if all the twelve Apostles were members of it, and ministered in it: but, in general, it is a want of zeal in its ministers, and not any want of purity in its institutions, that gives such an advantage to Dissenters. Let me not be misunderstood, as though by these observations I meant to suggest any thing disrespectful of the Dissenters; (for I honour all that love the Lord Jesus Christ in sincerity, of whatever Church they be; and I wish them from my heart every blessing that their souls can desire:) but, whilst I see such abundant means of edification in the Church of England, I cannot but regret, that any occasion should be given to men to seek for that in other places, which is so richly provided for them in their own church. Only let us be faithful to our engagements, and our churches will be crowded, our sacraments thronged, our hearers edified: good institutions will be set on foot; liberality will be exercised, the poor benefited, the ignorant enlightened, the distressed comforted; yea, and our 'wilderness world will rejoice and blossom as the rose.'" pp. 108—110.

SCOTT's *Remarks on the Bishop of Lincoln's*  
*"Refutation of Calvinism."*

(Concluded from p. 449.)

IN resuming our account of Mr. Scott's work, it is no little relief to ourselves, and will, we doubt not, prove so to many of our readers, that we have already disposed of the main strength of the battle. What remains, forms for the most part a sort of subsidiary force; which, though formidable from its numbers and appearance, will maintain no very determined or lengthened conflict. The auxiliaries, whom the Bishop of Lincoln has, in the fifth and sixth chapters of his work, pressed into the service, in order to overwhelm his adversaries, prove, in fact to be the most heterogeneous and unmanageable troops that were ever arranged under the same banners. Independently of their mutual differences and animosities, they actually spare neither friends nor foes; but involve the whole field of contention in one undistinguished scene of slaughter, tumult, and disorder. Lest any of our readers should be at a loss to understand this metaphorical language, we proceed to inform, or rather to remind, them, in more simple and intelligible terms, that the fifth chapter of the Bishop of Lincoln's work, is composed of a series of quotations from the ancient Fathers of the Christian Church, for the purpose of proving that the sentiments of those pious and venerable writers are in direct opposition to the peculiar tenets of Calvinism. With the exception of that in the succeeding chapter, which is, to be sure, very considerably worse, a more unhappy attempt to support a favourite hypothesis has not, we think, very often been made.

We are perfectly ready to admit, that if the primitive authors of the Christian church had, with any thing like a clear, consistent, and consensaneous voice, declared their opinion on any particular point of doctrine, as they certainly have done as to

many of the great leading truths of the Gospel, such an union of sentiment would afford a strong presumptive proof in favour of its truth and importance. Had the inquiry even been confined to what are strictly and properly *the peculiarities* of Calvinism, we should have been equally willing to allow, that the general tenor of ancient Christian doctrine, so far as it could be accurately brought to bear upon the points in question, was pretty directly opposed to those peculiar tenets. But, when we call to mind *what those tenets really are* which the Bishop of Lincoln has been pleased to designate by the name of Calvinism; when we recollect, that the doctrines of *original sin*, or the total corruption of human nature as to any thing spiritually good in the sight of God; of *regeneration* by the Holy Spirit, as distinguished from any inseparable connection with baptism; and of *justification by faith alone*, productive, indeed, of good works, but the sole instrument, from first to last, of man's acceptance in the sight of God;—when, by such a retrospect of preceding discussions, we have placed distinctly before us the *peculiar tenets* which his lordship intends to refute and overwhelm by the testimony of the Fathers, we feel compelled to declare, that, if their testimony be indeed either directly or indirectly opposed to such Calvinism, if Calvinism it must be called, it is opposed both to the fundamental doctrines of the word of God, and of the truly scriptural Articles of the Church of England. We can, however, by no means admit this to be the case. The truth is, that the Bishop of Lincoln, having, as we have before observed, given in his four first chapters a *caricature* of Calvinism, has in the fifth, without doubt unintentionally, framed what may not unjustly be termed a *constructive libel on the Fathers*. His lordship has, with a degree of pains and labour which might, perhaps, have



been more beneficially bestowed, but to which, as it is well known, the *Benedictine* editions afford *peculiar facilities*, brought together a crude and undigested mass of what, thus insulated and unconnected, appear to be amongst the most heterodox, obscure, uninteresting, and, for any useful purpose, inconclusive, passages, which could well be collected from those ancient authors. Were we left to form our judgment of the early Fathers of the Christian Church from the specimens of their doctrine and reasoning with which the world has been thus favoured by the Bishop of Lincoln, we cannot help thinking, that the character of those venerable men would suffer more severely in the general estimation of well-informed Christians, than by all the attempts either of ancient or modern infidels to ridicule and traduce them. In drawing such an unfavourable conclusion, the world would undoubtedly be guilty of much injustice towards those primitive writers; to whose piety, zeal, and fidelity, notwithstanding their errors, which modern Protestant authors have been but too apt to expose, the Christians of every age owe such essential obligations.

Reserving, however, for the present, some additional observations upon this subject, we proceed to that view of it which is now more immediately before us. In the preface to his *Remarks on the Bishop of Lincoln's* quotations from the Fathers, Mr. Scott, after stating from the sixth Article, and from the first Homily, that the Holy Scriptures alone contain "all things necessary to salvation," and are the only infallible rule of faith; and distinctly admitting that the decisions of our church are authoritative to the whole body of the clergy; peremptorily and justly disclaims all *other* human authority whatsoever.

With respect to the Fathers, Mr. Scott observes, that they may be read with benefit in various ways; that their persons ought, in general, to be

venerated, and their supposed mistakes treated with candour; but that they have no authority over our creed, any more than we have over the creed of our remote posterity. He notices their discordances, inaccuracies, and frequently weak and erroneous comments on the Scriptures; their general want of many advantages, which subsequent ages have enjoyed, for the interpretation of the Sacred Volume; and the positive disadvantages under which many of them laboured, from a heathen or neglected education. "They were," he says, "in general, men of great earnestness and piety: some of them had much learning, of various kinds, (for that time,) and brilliant talents: but few of them possessed that stock of theological knowledge; and that quick and accurate judgment, on disputable points, by which the least shade of difference is promptly and exactly perceived."

"Indeed," continues Mr. Scott, "it seems highly probable, that the Lord, foreknowing, how prone men, in subsequent times, would be to over venerate the uninspired writers of the primitive church: and to make them even the rivals of his holy oracles, a kind of authoritative expositors of them; was pleased to counteract this tendency, by permitting it so to come to pass that we no sooner leave the apostolical writings to open the books of these ancient fathers, than we seem, as it were, at once got into another climate; and the inferiority of their productions strikes our minds, in proportion as we enter into the spirit and views of the Divine word, and relish and delight in it."

"The difficulty also of distinguishing the genuine writings of the fathers, from the works falsely ascribed to them; and from the interpolations, which have been made in them, is allowed even by the most zealous asserters of their claim to our almost implicit credence. If then we would know, what primitive Christianity was; we must go to earlier times, than even those of the most ancient fathers of the Christian church; even to the times of the Apostles, and the writings contained in the New Testament." Vol. ii. pp. 227, 228.

The principal object of Mr. Scott, in his remarks on this chapter, as he observes in his general preface, "is to shew, that in very many of the

passages adduced" by the Bishop of Lincoln from the Fathers, "the opposition is not so much to the tenets of Calvinism, as to the grand doctrines of our common Christianity; and that, except Augustine, almost all, either directly or indirectly, introduce Pelagianism; that these, therefore, by attempting too much," which is the leading error of the whole "Refutation," prove, in fact, nothing to the purpose of this controversy.

This is a perfectly just account of the real weight and importance of these quotations, of which we shall now give a very brief analysis.

From *Ignatius* and *Clemens of Rome*, who were contemporaries of the Apostles, little or nothing appears to have been adduced against Calvinism. Some of the expressions of the former of these most ancient of the fathers, seem even better to suit its tenets than those of its opponents.

Of *Justin the Martyr*, Mr. Scott observes, that it would be in vain to deny, that he held sentiments very different from those of the Calvinists; but adds, that his argument, addressed to heathen princes, did not at all relate to the Christian doctrine of predestination, but to the necessity of *heathen fate*. Mr. Scott admits, however, that he would probably have reasoned nearly in the same way on the former subject; but appeals, of course, from Justin's authority to the word of God. He notices the inaccuracy of this ancient father in the quotation of Scripture; his occasional neglect of the doctrine of original sin, and of Divine influences; his assertion of the absolute power of man over his opinions, thoughts, and faith; and his intimations of the merit of works; as proofs, that, without detracting from his real worth, we ought to acknowledge, in the words of Dr. Jortin,\* "what truth and plain matter of fact extort from us, that he and the rest of the fathers are poor and insufficient guides in

things of judgment and criticism, and in the interpretation of the Scriptures; and sometimes in points of morality also, and of doctrine; as Dailé, Whitby, Barbeyrac, and others, have fully shewed." Mr. Scott adds a similar testimony respecting Justin Martyr, from Dr. Cave.\* The celebrated passage from this father on regeneration, proves, as Mr. Scott admits, what were *his* views of that subject, but is not decisive as to the whole primitive church; and is, in fact, easily accounted for on the grounds which we have already stated.

From *Tatian* nothing is quoted by the bishop which is worthy of observation.

*Irenæus* affords matter for many remarks. On the subject of regeneration, this learned father either meant more by his assertions, as represented by the Bishop of Lincoln, than the outward administration of baptism, or he is manifestly unscriptural. That the former was very probably the case, appears from one passage, in which the term "regenerated," cannot be referred to that ordinance.

In several of the quotations, the language of Irenæus is so like that of Pelagius, that it would not be easy to point out the difference. The doctrine of justification by works, is also but too clearly discernible; and even where he is more scriptural, his reasonings are often vague and unmeaning. On all the great doctrines and principles of the Gospel, he is nearly as silent, in the ten pages quoted by the Bishop of Lincoln, as if they had never been revealed. "Either," says Mr. Scott, "this ancient father of the Christian church was a very incompetent teacher of Christianity; or a very defective assortment of quotations has been made from his writings."† It is clear,

\* See, however, on this father, the third volume of our own work, pp. 717—719.

† This is the fact. See *Christian Observer*, vol. for 1805, p. 133.

\* Remarks on Eccl. Hist. Book ii. P. 1. vol. i. p. 352.



too, that the doctrine of Scripture, and of our church, is incompatible with that of Irenæus. One we must oppose, and "we," adds Mr. Scott, "the evangelical clergy, deliberately choose to abide by the former." Vol. ii. p. 274.

*Clement of Alexandria* is the next witness who is brought forward to refute Calvinism; but his testimony, like that of many of his brethren, had certainly much better have been spared. In some of the quotations from this learned and philosophising father, we may trace the erroneous view of Calvinism which pervades its Right Reverend opponent's book; and we have consequently a number of passages which plainly enough differ from the Calvinistic doctrines, but are quite as much at variance with those of the Church of England. "The only impression," says Mr. Scott, "which the quotations from this ancient father have made on my mind, is this; that he is far more heterodox than I supposed him to be." There is in them "an almost total want of those peculiar principles of Christianity, which distinguish it from natural religion." "In short, the deficiencies render the whole more incompatible with the creed and experience of a pious Anti-Calvinist, than any positive statements contained in it render it opposite to the tenets of Calvinism." p. 289.

From *Tertullian* the Bishop of Lincoln has informed the Christian world, for the purpose of opposing Calvinism, that *Abraham* was reckoned the friend of God, "from equity and natural justice!" and from another quotation we learn, that this ancient father was an Anthropomorphist! It is indeed rather too much, since the era of the Reformation, to be sent to school to Tertullian.

The quotations from *Origen* exhibit that learned, acute, ingenious, and, with all his faults, we doubt not truly pious man, in a very unfavourable point of view. The doctrine of human merit, Pelagianism, Socinian-

ism, Stoicism—any thing, and every thing, except sound scriptural sentiments—occur in the nineteen pages extracted from his works; with a variety of assertions which might very properly be opposed to any system, ancient or modern; which really reduces men to mere passive machines, but can make no kind of impression on Calvinists; who rather may, as Mr. Scott observes, be tempted to glory, on finding, that, to refute their tenets, such heretical notions must be appealed to as authoritative.

We proceed, therefore, to *Cyprian*; from whom the small number of quotations made in the "Refutation," plainly shews, that, though he did not exactly coincide with modern Calvinists, he was not, however, very decidedly opposed to them. The chief point to which the testimony of this excellent bishop is directed, is that of regeneration. But, though it is clear that Cyprian attributed an extraordinary efficacy to the due administration and reception of baptism, it is equally so, that he did not mean to assert this of the mere outward form; and that his sentiments refer to *adult* baptism, by which, says Mr. Scott, spiritual blessings are without doubt communicated to him who comes to it with a *sincere* profession of repentance and faith in our Lord Jesus Christ.

With all our admiration of the *Christian Cicero*, we must dismiss him, in this controversy, with the following observation of the pious Nelson: \* "*Lactantius's* esteem and authority in the church of God is but very small; forasmuch as he was *uninstructed in the Scriptures*, and was furnished with a small share of Christian learning."

In the quotations from *Eusebius*, the doctrine of original sin, together with every thing which distinguishes the New Testament from the writings of the heathen philosophers, is left unnoticed, as if it had no exis-

\* Life of Bishop Bull.

tence. "But," says Mr. Scott, "if any thing be said about free will, and against force and compulsion, in whatever connection, it must be directly levelled against the tenets of Calvinism. Not one clause in the quotations from Eusebius seems to oppose our sentiments, any further than it is contrary to the grand outline of Christianity. In short, I feel myself opposed as a Christian, but not as a Calvinist; for were I an Anti-calvinist, if not also a Pelagian, I must decidedly protest against them."

Some of the sentiments at the close of Mr. Scott's remarks on this very learned man, are so excellent and important, that we cannot but present them to our readers, with the hope that the object of them, which so entirely agrees with our own views upon this controversy, may be in some measure promoted.

"Eusebius's character as a scholar, and faithful historian, I am not concerned with; but as *authority*, in doctrinal discussions, he is entitled to no regard.—I cannot think, that Anti-calvinists in general will be satisfied, to have it intimated, by quotations from writers, whose orthodoxy, in the great doctrines of Christianity, is very equivocal; and such quotations, as lead us far off from every thing peculiarly Christian; that Calvinism cannot be effectually refuted, except by the aid of Arians, or Semi-arians, Pelagians, and others, whose sentiments have always been considered as heretical. Such a method of argumentation, (grounded on human reasonings and authorities,) in fact leaves the Calvinist in full possession of all the evidences of the divine original of Christianity, as proof of his peculiar sentiments. But many Anti-calvinists have much more plausible things to urge in favour of their opinions: the subject also is indeed so awfully deep and mysterious, and I am so conscious of my incompetency to reason one step beyond what Revelation clearly states; and so convinced, that there are things, more absolutely essential to Christianity, than these disputed tenets; (though I think them highly important, and exceedingly useful;) that I am in no degree disposed to take every advantage, which falls in my way, in attempting to support them. The Scriptures are divinely inspired; the grand truths, held by many Anti-calvinists, concerning original sin, salvation by grace, the

Trinity, the deity of Christ, and of the Holy Spirit; of the atonement and intercession of Christ; concerning the renewal and sanctification and consolations of the Holy Spirit; justification by faith; eternal judgment; heaven and hell, are most certainly true: whether the doctrines of personal election, and the final perseverance of all real Christians, be scriptural or not. I would most earnestly 'pray to the God and Father of our Lord Jesus Christ;' that all, who either maintain or oppose these doctrines, may keep at a distance from every argument, which even appears to combine their particular sentiments, with the general truth of Christianity, or the grand principles of the Gospel. Let all confine themselves to arguments, which clearly retain the stamp of Christianity; and in a mild, calm, pious, and praying spirit, weigh what can be said on each side, in so difficult and solemn an argument: and then, perhaps, mutual explanations and concessions, might make way for our 'endeavouring,' with some hope of success, to 'keep the unity of the spirit in the bond of peace.' But if Calvinists (or at least a large part of them) are, at one time to be ranked with atheists and infidels, as not less dangerous than they; and at another, shewn to resemble the most detestable heretics of antiquity; and in the mean while pressed with authorities, containing as little Christianity, as the same number of pages from Plato and Cicero would do; and if the Calvinists, thus assailed, should have recourse to similar methods of defence and retaliation; we may indeed pray for meekness and patience; but all hope of conciliation is wholly out of the question." Vol. ii. pp. 327—329.

From the celebrated *Athanasius* nothing is advanced against any doctrine of Calvinism, except that of *particular* redemption; which, as it has been already observed, few of those who are called the evangelical clergy maintain.

*Cyril of Jerusalem*, as quoted by the Bishop of Lincoln, has nothing very clear and pointed against the Calvinistic tenets, when these tenets are rightly understood. Some of his assertions are no doubt Anti-calvinistic; but they are also Anti-christian, and approach to Pelagianism.

Of the sentiments adduced from *Hilary*, some are neither more nor less than direct Popery; others are



strangely obscure and inaccurate; sufficiently Anti-calvinistic, for the most part, but almost equally Anti-christian. In one of his remarks on this ancient father, Mr. Scott, quoting a passage from Mr. Locke's celebrated chapter on *Power*, advises "all who attempt to refute Calvinism, on rational principles especially, as to the subject of free-will, to make themselves masters of his sentiments and reasonings on the subject. It would save much trouble to all parties." And yet Locke was no Calvinist.—Of Hilary too, Mr. Scott adds, from Dr. John Edwards, that he held, "that our Saviour had no real affections; and that he did not truly and really suffer, because he felt no pain!"

*Epiphanius* does not much oppose the tenets of Calvinism: indeed, as far as two quotations go, he rather favours them.

One of the passages from *Basil* opposes the absurdities of *judicial astrology*! "I hope," says Mr. Scott, that Calvinists are not "to be answered by arguments at first adduced against star-gazers and magicians." The old reasoning against *invincible necessity and compulsion* occurs in other quotations from this writer, as if it were conclusive against Calvinism: but in general, though Basil cannot be claimed as an ally of Calvinism, he is not so inconsistent with Christian doctrine as Hilary.

Though *Gregory of Nazianzum* seems in one place to favour the doctrine of *universal salvation*, in another he directly maintains the chief principles of what is called Calvinism, at least by the Bishop of Lincoln; and plainly shews that *all* the fathers did not lose sight of the doctrine contained in the tenth Article of our church. In his view of baptism, Mr. Scott admits that he is against his own view of the subject.

Except that *Gregory of Nyssa* agreed with Origen in heretically denying the eternity of future punish-

Christ. Observ. No. 128.

ment, and in holding the doctrine of *universal salvation*, he does not appear to oppose the tenets of Calvinism.

Whoever remembers the extracts from the writings of *Ambrose*, which are given in Milner's History of the Church of Christ, will not be surprised that there is very little in the Bishop of Lincoln's quotations from that pious father, which seems to oppose what his lordship has called Calvinism. There is, on the contrary, much more of the spirit of a true Christian, and of a minister of Christ, than is generally to be discerned in the writings of his brethren.\*

In his remarks on *Jerome*, Mr. Scott detects various errors and inaccuracies of this learned father, which are as much opposed to the Articles of our church, and even to the Bishop of Lincoln's own sentiments, as to Calvinism; particularly as to the fundamental points of the fall of man and original sin. From Jerome's laboured but perplexed interpretation of the ninth chapter of the Epistle to the Romans, it is extremely difficult to determine what his real sentiments were as to personal election. It is probable, that he did not hold that doctrine in the Calvinistic sense; but equally clear, that a modern Anti-calvinist would not be satis-

\* In Mr. Scott's observations on Ambrose, there occurs a sentiment to which we deem it right to object. "God," says Ambrose, "desires to be the cause of salvation to all, not of death." "He wishes all to be his."—"Such expressions," Mr. Scott remarks, "concerning the Almighty God; as if he earnestly longed to accomplish an object, but was unable, and therefore disappointed, are certainly unscriptural, and not consonant to reason." Now we need not inquire whether it be fairly deducible from the words of Ambrose, that the Almighty is *unable* to accomplish an object; but surely the language used by this father can scarcely be called unscriptural, while we have in the Scriptures themselves expressions such as are contained in the following texts. Prov. i. 24; Isaiah v. 4; Ezek. xxxiii. 11; Matt. xxiii. 37; Luke xiii. 14; 1 Tim. ii. 4; 2 Pet. iii. 9; &c. &c.

fied with the hesitating language of this ancient father. But in Jerome, as in many of his brethren, observes Mr. Scott, "the absurdity occurs, of making the image of God, in which Adam was created, to consist in free agency, which is common to all intelligent beings in the universe, holy and unholy; and which, in creatures, must be attended by *mutability*; which surely is no part of the Divine image." In the course of his remarks on this learned and acute, but vehement, and often injudicious and unscriptural writer, Mr. Scott points out several other instances of error and false reasoning. "Yet, after all," he says, "though his general views are certainly Anti-calvinistic," "there is also far more of what is peculiarly Christian, in his writings, than in those of many of the preceding fathers; and the Christian world is under very great obligations to him, for his labours in giving and revising translations of the holy Scriptures."

That many passages might be selected from the works of *Augustine*, which, either more or less directly, are opposed to the tenets of Calvin, could not be doubted by any one who is acquainted with the history of that eminent father. It is, however, somewhat strange, that he should be finally set down as an adversary of the doctrines which the Bishop has termed Calvinistic. This, indeed, the Bishop of Lincoln has not positively done; but, referring to the inconsistencies which are to be met with in the writings of Augustine, endeavours to weaken the force of his more Calvinistic sentiments, as if the *latest* expression of his opinions, which was unquestionably in favour of predestination and final perseverance, should not be considered as that in which he ultimately acquiesced.

In the numerous quotations from this learned, acute, and eminently pious father, many of the sentiments are very doubtful; from the difficulty of determining the connection and the sense in which they were in-

tended to be used. Some are manifestly unscriptural, as quoted in the "Refutation;" others contain opinions which most Calvinists would allow; while the meaning of others is as evidently misunderstood by the Bishop of Lincoln, as those of Calvinists frequently are. On the point of regeneration, Augustine thought that it generally, if not uniformly, accompanied baptism; but he carefully distinguished between the outward sign and the thing signified. How far, however, his views on this subject are scriptural, is a question which has been already discussed.

In many passages quoted from his works, St. Austin uses language which none but Calvinists would now adopt; and in others, he appears to speak very differently; an inconsistency easily to be accounted for, when it is considered that he wrote many of his works before his views were finally fixed.

There is, in the quotations from Augustine, as in those from most of the other fathers, a most needless repetition of passages which condemn the neglect of good works and the antinomian delusion of perverting the Gospel into an encouragement to sin. "But," observes Mr. Scott, "I may be bold to say, that Great Britain produces no set of men who more decidedly, particularly, and constantly, testify against this perversion of the Gospel, and every variety of it, by sermons and publications of various kinds, than the evangelical clergy. It would be easy to prove this by quotations; but the appeal is made to our printed works in general; some of which, at least, our opposers ought to read carefully, before they undertake to confute or condemn us." After quoting several passages of a highly practical tendency from some of his own publications, Mr. Scott thus proceeds:

"I trust the reader will excuse me for making these quotations from my own writings; which I could do with less expense of time, than from those of my brethren. And



I am confident, that the evangelical clergy in general, will approve these warnings, and, as far as our argument is concerned, be willing, that they should be considered as their own.—That this regard to holy practice, even abounding in every good work, is not only ‘in word and in tongue, but in deed and in truth;’ the appeal may safely be made to the publick at large.—Where is that pious and charitable institution; where is there a proposal made, for raising money to relieve the distress of our countrymen, who are prisoners of war abroad, or refugees, or destitute, or for providing support for sufferers from foreign and hostile shores: where is there any call made for help, to alleviate temporal miseries, to recover poor outcasts to society, to educate the children of the poor in useful knowledge; to do good in any way: not to say, to promote the common cause of Christianity, by dispersing Bibles and supporting missions: in which the evangelical clergy have not stood foremost? and in which their congregations have not contributed far above their proportion, when compared with others? I appeal to the lists of all our publick charities; and of all occasional efforts for obtaining temporal relief, for the disresses of multitudes in foreign nations, in these calamitous times; and for our countrymen now captives in France: and for the distressed Germans and others. ‘I am become a fool in glorying; ye have compelled me.’” Vol. ii. pp. 448, 449.

Another large proportion of the quotations from the celebrated Bishop of Hippo, refers to one of the grand points in question between Calvinists and their opponents, viz. *preventing grace*; on one of which, p. 476, Mr. Scott observes, that if the latter did once decidedly and consistently allow its full import, the former would ask no more: the controversy would be terminated.\* On the other hand, many of the assertions of Augustine on this subject, which the Bishop of Lincoln considers as opposed to Calvinism,

\* The passage is, “if he (Pelagius) will agree that the will itself and the action are assisted by God, and so assisted, that we cannot will or do any thing well without that assistance; no controversy will be left between us, as far as I can judge, concerning the assistance of the grace of God.” But in this view of the subject, pious Calvinists and pious Arminians are already fully agreed. Thus far, there is no controversy between them.

Mr. Scott conceives to arise from his anxiety to defend his doctrine from the charge of destroying man’s free-agency, and responsibility;—a charge which the adoption, and even perversion, of the worst parts of Pagan philosophy, concerning *fatal necessity*, by heretics, had rendered but too plausible and common, but for which there does not appear to be the slightest ground in the tenets of any who are called by the name of the evangelical clergy.

On the difficulties which attend every view of the subject of predestination, some admirable sentiments occur, p. 471; to which, however, we must only refer. We regret, too, that we can do no more as to Mr. Scott’s statement of his own view of *final perseverance*, or as he would rather, with Augustine, describe it, of *the gift of perseverance*; which, however it may fail to convince Anti-calvinists of its scriptural truth, will at least prevent any misconception of the real sentiments of Calvinists on this point.

As the name of Augustine will again occur towards the close of this article, we proceed to his great contemporary, *Chrysostom*. From this eloquent father, the Bishop of Lincoln has made such copious extracts that it is evident his lordship lays great weight on his testimony. And truly, as Mr. Scott explicitly allows, “as far as these quotations go, he is almost uniformly hostile to the tenets of Calvinism;” but, unhappily, he is “in many of them equally opposed to the grand doctrines of Christianity, as held by numbers who are not Calvinists, in the most general acceptance of that term.” We have, for instance, as direct Pelagianism in many of the extracts from Chrysostom, as the author of that pestilent heresy could desire. Indeed, as Augustine observed, before the appearance of Pelagius, Chrysostom was incautious in speaking on the subjects of grace and free-will; and it would have been well, says Mr. Scott, if, like Augustine, he had af-

terwards published *his* retractions. Many of his assertions, which now appear rash and unscriptural, might in that case have been accounted for, however they might not have altogether admitted of a sound explanation.

In Chrysostom, as in the other fathers, we meet at every turn with the grand point respecting preventing grace, and the question whether the will to that which is good be from nature or from grace. This is a point, however, about which there is now no question between Calvinists on the one hand, and Evangelical Anti-calvinists on the other. It is as much the tenet of the pious Arminian as it is of the Calvinist, that all good is from God, and that salvation from first to last is wholly of grace. When, however, Chrysostom talks of "willing and running that we may obtain the assistance and favour of God, so that he may co-operate with us, and stretch out his hand, and conduct us to the end;" though he joins with our church in excluding co-operation till there is a willing mind, he evidently ascribes that willing mind entirely to man. Hence the learned Basnage, though he commends this eloquent father on other accounts, censures him for allowing too much to human power and human liberty in the performance of religious actions. There cannot be a stronger proof of the justice of this censure, than the strange assertion which is to be met with in these quotations from Chrysostom, that the Apostle Paul, in expressing, as he so frequently does, his entire dependence on the grace of God, did not intend to be understood simply and literally, but as speaking with a humility, which, though decent and becoming, was by no means strictly felt, or absolutely required!

Let us take another specimen of this celebrated father's divinity. "If faith," says he, "be a grace, and be given by the Spirit only, and be no merit of your own, neither those who disbelieve will be punished, nor those

who believe praised: for such is the nature of graces given, that they have no crowns, no rewards," &c. &c. Upon which Mr. Scott remarks, "That Chrysostom should write such a passage in the fourth century is wonderful; but far more so, that it should be thus quoted in our days; for quotation must imply a degree of approbation, unless the contrary be avowed. In point of doctrine, Pelagius never wrote any thing more obnoxious. So far from God's not rewarding his own gifts and graces, he rewards nothing else." Again: "Faith," says Chrysostom, "is the merit of the virtue of him who believeth." Surely this is as contrary to the doctrine of the Church of England, and to the Bishop of Lincoln's own sentiments, as it can be to Calvinism. "One thing, therefore," says Mr. Scott, "I suggest to our opponents as a caution; that if they wish to have Calvinism and Christianity considered as so inseparably connected that you cannot refute the one without greatly endangering the subversion of the other, they have nothing to do, but to oppose us with such arguments as are found in these quotations from Chrysostom." p. 502.

In the same strain of reasoning, this learned father speaks of *Abraham* as living *before the time of grace*; and asserts, that "unless he had *first shewn things from himself* he would not have enjoyed things from God. Having first given proof of his own *inherent virtue* in all things, he was on that account *thought worthy* of the assistance of God!"—"Whither," exclaims Mr. Scott, with just surprise, "are these quotations meant to conduct us? When Dr. Buchanan came within fifty or sixty miles of Juggernaut, he was aware of his approach to that centre of idolatrous cruelty and abomination, by the multitude of human bones, which lay unburied by the road-side. And really, though we may seem at a great distance from the more scandalous abominations of *Pofery*, yet



these passages remind me, and I think will remind many of my readers, that we are in the vicinity of Popery, and in the direct road to it." p. 507.

*Theodoret* brings up the rear of this embattled host of fathers; but the points introduced in the quotations from that learned writer are so similar to those which have been frequently noticed, and are treated with so little strength of argument, or precision and perspicuity of language, that we do not think it at all necessary to advert to them particularly.

The view given of the ancient fathers of the Christian church in the preceding sketch of the quotations from their writings, which have been introduced into the Calvinistic controversy by the Bishop of Lincoln, has, however, been so unfavourable to their character as theologians, that we cannot but add a few explanatory remarks in closing this account of their opinions. These venerable men have, as we before observed, been most unfairly and disadvantageously compelled to enter the lists as opponents of what the Bishop has thought proper to term Calvinism, but which comprises, as we have already shewn, the very essence of Christianity. In the first place, whatever may be their sentiments, it is perfectly clear that the Church of England has declared nothing, in any of her authorized documents, which implies her considering the writings of the Fathers as an authoritative criterion of religious truth. In fact, the Reformation from Popery was founded on an appeal from uninspired and fallible Fathers, to inspired and infallible Prophets, Evangelists, and Apostles.

We would not, however, be understood to mean, that the aggregate testimony of the fathers of the Christian church is against most of the tenets which it is now too much the custom to stigmatise by the name of Calvinism. We have already referred, in our Review of the Bishop of Lincoln's work, to the

"*Consensus Patrum*," subjoined to the "*Corpus et Syntagma*" of the Protestant Confessions, which will be hereafter noticed; and Mr. Scott hints, that although for the present, disclaiming human authority, he had declined attempting any evidence from the Fathers, he should not hereafter, if a proper call were made for it, shrink from adducing proofs from them on the more essential part of the system which he defends. The truth is, and it is no less honourable to the character of the Fathers, than to the early ages of Christianity, that, until the time of Augustine, the doctrines of predestination and grace had never been the subjects of formal controversy, except as the Christian writers had been sometimes compelled to oppose the errors and abominations of heathen fatalism, and philosophical pride, or the impieties and absurdities of gross heretics and enthusiasts: and we doubt not, that, if we had leisure and inclination, neither of which, we must fairly confess, falls at present to our lot, we could, by an examination of the passages quoted by the Bishop of Lincoln, account for many of them in this view, in a satisfactory manner; and abate much of the apparent contrariety of their opinions to the general tenets of all the Protestant churches, as far, at least, as they respect the doctrines of original sin, and salvation by grace through faith. Those, however, who are best acquainted, with writings of the Fathers, know that it is not to them, that we must apply for profound or accurate reasonings on controverted points of divinity. "*Les premiers Chrétiens*," says the Abbé du Fresnoy, "*n'étoient rien moins que philosophes; c'étoient des gens du monde que la grace touchoit, et qui s'abandonnoient aux seules maximes de l'Evangile.*" In a similar, but more distinct strain, Bishop Burnet,\* when speaking of a learned clergyman of the church of Scot-

\* History of His Own Times, vol. i. p. 502. 8vo.

land, who had materially assisted him in his theological studies, has the following pertinent observations: "He had read the Fathers much; and gave me this notion of them, that in *speculative points*, for which writers of controversy searched into their works, they were but ordinary men: but their excellency lay in that which was least sought for, *their sense of spiritual things, and of the pastoral care*. In these he thought their strength lay." This is indeed their character and their praise. We do not pretend to any very extensive acquaintance with the writings of those venerable and excellent men; but we well remember the delight with which in earlier years, and amidst academic bowers, we imbibed from the pages of Ambrose, of Chrysostom, of Augustine, to enumerate no others, the sublimest lessons of wisdom and piety; and with what emotions of interest and pleasure we have ever met with occasional quotations from all the Fathers, in the works of our great English divines, more especially in those of Hooker and Hall, of Usher and Stillingfleet, of Leighton and Pearson; and yet more recently and copiously in the ecclesiastical history of Mr. Milner. It is thus, after all, that these ancient authors should be consulted and read; not for the purpose of defending the tenets, either of Calvin or Arminius, but to confirm our faith, to elevate our minds above the allurements of the world, to animate our zeal in the service of Christ; to regulate our practice; and to increase our love of Him, whom they boldly confessed amidst dangers and persecutions, from which many a modern Christian, who is proud of the superior correctness of his creed, would, it is to be feared, shrink with apprehension and dismay. For purposes like these, the Fathers may be perused, not only with safety, but with profit; but we deprecate the resort which has been too frequently made to them for the weapons of controversial warfare, and earnestly hope, that so fruitless

a pursuit will, notwithstanding the recent example of the Bishop of Lincoln, be for ever abandoned.

But, though we had almost forgotten it, we have not yet done with quotations from the Fathers. The sixth chapter of the "Refutation" contains another series, "for the purpose of proving that the earliest heretics maintained opinions greatly resembling the peculiar tenets of Calvinism." We have already expressed our decided disapprobation of this most disingenuous and futile attempt to fix an odious stigma on a theological opponent. And yet, we doubt not, that it is considered by some, if not by the Right Reverend author himself, as the *coup de grace*, which, if the repeated blows inflicted on them in the preceding chapter, should happen to prove ineffectual, might kindly release the poor Calvinists from further torment. If the subject were not too serious to admit of it, we could afford our readers no little amusement in the examination of this very curious and novel chapter. We must confess, however, that a severer feeling is predominant in our minds; and that a fairer occasion for the unsparing exercise of the critical knife has seldom presented itself. Yet even here, Mr. Scott has shewn so much Christian moderation and forbearance, that it will, perhaps, be better to impose on *our* pen the restraint of which he has set so honourable, and, amongst controversialists, so rare an example. The passages which the Bishop of Lincoln has selected from the Fathers respecting the early heretics, with a view to exhibit a striking likeness of Calvinism, are, in truth, utterly below criticism: yet, as Mr. Scott has taken the trouble to make some remarks on them, we shall present our readers with the result of his examination. He observes, in the first place, that, according to the Bishop's own concession, Christianity began to be "corrupted even in the apostolic age:" consequently, that subsequent tes-



timonies are of *no authority*, but the appeal must be exclusively made to the Divine Oracles. He then very justly replies to the remark in the "Refutation," that "some of the first heretics maintained opinions in a high degree resembling what are now called Calvinistic doctrines;" that no doubt any one may find this; that there are many opinions in these quotations from the Fathers, and even in his own observations, which resemble some of the doctrines maintained by *Papists*; and that no heretic or papist either renounces *all truth*, by running into some errors, or *spoils* the truth which he retains with his errors. We must otherwise renounce some of the most essential doctrines of the Gospel; since they are frequently held by those who, in some points, are doubtless heretical. The Bishop of Lincoln would, however, no doubt, allow this, and only insist on some supposed resemblance between the early heretics and the Calvinists, as to what may be termed the *essence* of their doctrine. It is the chief object, therefore, of Mr. Scott to shew, that the odious tenets of these ancient heretics are so far distant from resemblance to those of Calvinists, that *contrariety* may be far more justly predicated concerning them.

The principal points in which this very original resemblance is supposed to consist, relate to the impious absurdities of Simon Magus and the Valentinians. But what, we would seriously ask, has the blasphemous doctrine of the hypocrite first named, that "those who trust in him and his Helena, should have no further care; and that they are free to do what they like; for that men are saved according to *his* grace,\* but not according to just works," to do with the tenets of Calvinism? Can such a quotation as this be deemed argumentative? Does it prove any thing, except the extreme boldness and prejudice of

the author; who, presuming, it may be fairly concluded, on high station and authority in the church, has ventured to obtrude it on a liberal and enlightened age?

Again: the Valentinians affirm, says the Bishop of Lincoln, quoting from Irenæus, "that they themselves shall be entirely and completely saved, not by their own conduct, but because they are *spiritual by nature*." But is this the opinion of Calvinists, who say, that *all* are corrupt by nature, and that there is "no difference except by the renewing grace of God?" Surely, exclaims Mr. Scott, this is not resemblance, but contrariety! In a subsequent passage, a description of the grossest Antinomianism of these Valentinian heretics is left to the consideration of the reader, as affording another point of resemblance between them and Calvinists; to which Mr. Scott replies: "There have been, and are, antinomian Calvinists; and at least as many, in proportion, antinomian opposers of Calvinism. But Calvinists, in general, abhor Antinomianism as much, at least, as Anti-calvinists do; and we scruple not to fix the stigma of hypocrisy on any man, who calls himself a Calvinist, and habitually lives in known violation of the Divine law, or neglect of known duty."—"I insert below the Latin note" (with which we will not pollute our page,) "concerning the abominable licentiousness of these Valentinians, in which it must be supposed the Calvinists resemble them; else why is it quoted? To which it suffices to say, Thou shalt not bear false witness against thy neighbour."

There is a great deal more of the impious and unintelligible jargon, which we have briefly noticed in other quotations, respecting these and other wretched heretics of the early ages; whose works, happily for the Christian Church, were destroyed by the zeal of the orthodox fathers. But we are convinced that our readers are already wearied and

\* Query: The *grace* of God, or of Simon Magus?

disgusted by this worse than solemn trifling. Not a quotation is made by the Bishop from any Calvinistic writer, in order to shew how far the tenets of Calvinism coincide with the heretical nonsense which his lordship has brought forward; for which omission a very obvious and substantial reason might be assigned. But enough is done by these odious quotations, as Mr. Scott observes, to assure a prejudiced or unlearned reader, on high authority, that modern Calvinists resemble the most obnoxious of ancient heretics, though he cannot well perceive in *what respects*.

"Nothing," says this calm and temperate writer, "that *so much as appears to resemble our sentiments*, as avowed in our publications, has been alleged. Whatever similarity may at first glance be supposed, will, on careful consideration, be found to arise from the supposition (which is most ungrounded,) that we deny man's free agency and responsibility: or that we are avowed Antinomians, and claim to ourselves, as the favourites of Heaven, the privilege (if it be one) of living in wickedness, without fear of damnation. I shall only add, that the whole accusation of this chapter is entirely unsubstantiated, and every impartial person (nay, many who are in some respects not wholly impartial,) will bring in the verdict 'Not guilty.'" Vol. ii. pp. 590, 591.

We will only add, that if the information contained in the sixth chapter of the "Refutation," was intended to be presented to the world *as a discovery*, it has unhappily arrived a few hundred years too late. Discoveries of this kind cannot now be attended to. What the early reformers and standard divines of the English church, to say nothing of others, were not able to detect, we are perfectly satisfied will not be brought to light by any prelate of the nineteenth century. Nor do we believe, that even Calvin himself will be suspected, by any sound theologian, of having retailed the ancient errors and absurdities of Simon Magus, Valentinus, Marcion, and Basilides.

We come, at last, in the seventh chapter, to a set of quotations, which, though somewhat strangely

introduced in point of order, certainly have more the appearance of a direct reference to the professed subject of the Bishop of Lincoln's work, than any others that have been noticed. These are from the writings of Calvin; and undoubtedly, had his lordship simply intended to refute such of the doctrines of Calvin as he deemed erroneous, nothing could be more to the purpose than a selection of this kind. But, as Mr. Scott justly observes, since this was by no means the exclusive object of the Right Reverend author, which evidently appears to have been that of refuting modern Calvinists, and more particularly those who are indiscriminately termed the Evangelical Clergy, it may be doubted how far it is *fair* to bring forward the most objectionable passages from the works of Calvin, as if uniformly maintained by those who are now stigmatised as his disciples. Not insisting, however, on this objection, or on the singular method of reserving the tenets which were undertaken to be refuted, till the refutation of them was nearly closed, Mr. Scott proceeds, in his usual manner, to comment on the quotations thus adduced.

In doing this, Mr Scott professes to feel no sort of difficulty arising from the circumstance of his holding the doctrines of personal election and final perseverance, in common with Calvin; because, as he affirms, he neither derived them from the writings of that eminent reformer, nor holds them precisely as he did; but rather, as he conceives, in strict accordance with the tenets of the Church of England. In his observations, therefore, on the passages selected by the Bishop of Lincoln from the works of Calvin, Mr. Scott is so far from vindicating all the sentiments of that writer, that he very frequently gives them up to the censure of his Right Reverend opponent, and unequivocally declares his own decided dissent from them. Without entering into detail, as we have



already extended our notice of this controversy to an unusual length, we shall content ourselves with a brief summary of Mr. Scott's remarks on this chapter. We must, however, premise, what every candid and intelligent reader will naturally expect, that there is much, even in these quotations from Calvin, which coincides with the Articles of our church, except as their literal and grammatical meaning is explained away by such interpreters as the Bishop of Lincoln; and, what is still more to the point, much, also, which is equally held by many pious and judicious Anti-Calvinists.

But amidst this partial agreement between the creed of Calvin and that of Mr. Scott, and many others of his brethren in the Church of England who differ from him on the doctrines peculiar to Calvinism, the author before us distinctly and repeatedly admits, that the great Reformer in question is unscriptural, and highly objectionable in his statement of various points—more particularly in that of the doctrine of reprobation; that in his speculations concerning the foreknowledge of God, and in speaking of his absolute will, he uses language on these deep and awful subjects not to be found in Scripture; that he is too metaphysical, sometimes obscure, frequently employing harsh and exceptionable terms, and indulging in intricate and perplexed reasonings. On the expression which has excited so much popular clamour against Calvin—"horribile decretum"—Mr. Scott observes, as every candid and well-informed Anti-calvinist will also do, that it is simply synonymous with the English word "awful," or "tremendous;" and may, with equal justice, be applied to the sentence of condemnation which will be pronounced on the wicked at the last day.

Many of Mr. Scott's remarks on the quotations from Calvin, are deserving of much attention; but we cannot, at this advanced period of our Review, find room for any of

them, or even for the recapitulation of the points on which he considers the Church of England as differing from that Reformer. We have, however, already briefly alluded to them above.

The *Lambeth Articles* are next introduced by the Bishop of Lincoln, for the purpose of heightening the prejudice against Calvinism, by this harsh statement of its peculiar tenets. With articles, however, confessedly drawn up without due authority, and to which no subscription has ever been required, Mr. Scott observes, that unless all the faults committed by men called Calvinists, are to be imputed to those who in the present day are so named by their opponents, however free they may be from imitating them, he cannot perceive that we have any more concern than with the decrees of the Council of Trent. The Evangelical Clergy, he asserts, do not wish for any change in the Thirty-nine Articles, or for any addition to them, but rejoice in the failure of any attempts at innovation, from whatsoever quarter, saying of the Articles as they now stand, "Estote perpetui."

But if this be the case with the Lambeth Articles, how much more so is it with respect to those of the *Synod of Dort*, which appear to be brought in as a sort of climax in the representation of Calvinism—the *ne plus ultra* of dogmatical rigour and absurdity. We should not, on this account, have deemed this part of the Bishop's work at all worthy of being noticed, but for one remarkable circumstance, which is of great importance in this whole discussion, as it tends to shew the degree of reliance which is to be placed on the accuracy of his lordship's information. The Articles of the Synod of Dort, are given in the "Refutation of Calvinism," from Heylin's *Quinquarticular History*, who quotes them as abbreviated by Daniel Tilenus. Of Heylin, after the frequent convictions of his prejudice and inaccuracy, which have already appeared

in our pages, we need not say any thing: and Daniel Tilenus, be it known to our uninformed readers, if any such there be, had once been a Calvinist, but afterwards renounced his opinions; and, though a man of learning, possessed all the zeal against the tenets of his former associates which usually characterises such a change of sentiment. From the manner in which this pretended abridgment of the Articles of the Synod of Dort is mentioned by the Bishop of Lincoln, a common reader would at least suppose, that it contained something like an adequate statement of the doctrines which they embrace, and in the very words of those articles. It may not, therefore, be useless to premise, that whereas the articles themselves occupy many pages, this abridgment by Tilenus is comprised even in a smaller number of lines. But to proceed to the correctness of his adopted abbreviation:

1. According to Tilenus, as quoted by the Bishop of Lincoln from Heylin, the first article declares, that "God, by an absolute decree, hath elected, to salvation, *a very small number of men*:" on which strange assertion, Mr. Scott, with a perfect reliance on the accuracy of the right Reverend Refuter of Calvinism, indignantly exclaims, "Who informed these presumptuous dogmatists, that the elect were only '*a very small number of men*'?" Who, indeed! A previous question, however, happily for these poor Dutch theologians, must be asked of their accusers, which is nothing more nor less than this, *Where, in the Articles of the Synod of Dort, is this notable declaration to be found?* On turning to the "*Canones Synodi Dortrechtanæ*," as contained in the "*Sylloge Confessionum*," published in the year 1804, from the Clarendon press,\* we find, in the 7th clause of the first head of doctrine, "*de Divinâ Prædestinatione*," the following words: "Est

\* See a Review of t'is work in our 4th volume.

autem electio immutabile Dei propositum, quo ante jacta mundi fundamenta ex universo genere humano, ex primævâ integritate in peccatum et exitium suâ culpâ prolapso, secundum liberrimum voluntatis suæ beneplacitum, ex merâ gratiâ *certam quorundam hominum MULTITUDINEM!* ('*a very small number of men*!') aliis nec meliorum, nec digniorum, sed in communi miseriâ cum aliis jacentium, ad salutem elegit in Christo."—This is, we think, a pretty fair specimen of the dependence which is to be placed on the representations of the Calvinistic doctrine by Tilenus and his copyists. But to proceed: at the close of this first article, as thus abbreviated, and adopted in the Refutation, it is asserted, that the reprobate are appointed, by the Divine decree, "*to eternal damnation, without any regard to their infidelity or impenitency.*" Here, again, Mr. Scott, justly complains of the harshness and unscriptural tenor of this doctrine, as he had before done as to the sentiment of Calvin upon that point which was really of this kind; and quotes several passages from the letters of Bishop Hall, one of the English delegates to the Synod of Dort, to some of its most distinguished members, in which that great prelate condemns that view of this awful subject; but in which, though this appears to have escaped Mr. Scott's notice, he also refers to the words of the Synod, as declaring, what, indeed, it does most expressly, that "*the decree of eternal punishment is not irrespective, but on account, of the unbelief, and other sins, of the reprobate.*" Of this let our readers judge by the following extract from the 15th clause of the first canon. Speaking of the non-elect, it declares it to have been the Divine decree; "*in communi miseriâ, in quam se suâ culpâ præcipitarunt, relinquere, nec salvificâ fide et conversionis gratiâ donare, sed in viis, suis, et sub justo judicio relictos, tandem non tantum propter infidelitatem*



*tem, sed etiam cætera omnia peccata, ad declarationem justitiæ suæ damnare, et æternum punire."*

Let it here be observed, that we are not defending or approving, even this moderated statement of the tremendous doctrine in question; but simply for the sake of truth and justice, rescuing the declarations of a profoundly learned, though for the most part, intemperate body of divines, from unmerited reproach and obloquy; as well as to abate the confidence which is so generally reposed in the statements of the Right Reverend author of the "Refutation." Notwithstanding, therefore, our apprehensions of being thought dull and tedious, we must still proceed. The second article of this famous synod is thus stated by the Bishop of Lincoln from the sources before referred to.

"*Of the merit and effect of Christ's death.* That Jesus Christ hath not suffered death for any other, but for those elect only: having neither had any interest nor commandment of his Father, to make satisfaction for the sins of the whole world." So far Tilenus. But what says the synod itself? The third clause of the second canon is as follows, "*Hæc mora Filii Dei est unica et perfectissima pro peccatis victima et satisfactio, infiniti valoris et pretii, abunde sufficiens ad totius mundi peccata expianda.*" It is true, that the efficacy of the death of Christ is afterwards restrained to believers, who are declared to be the elect only; but even this does not reduce the doctrine to the *particular and limited* redemption expressed in the "Refutation." But let us go on.

The third article is thus stated in the Bishop's work: "*Of man's will in the state of nature.* That by Adam's fall, his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God."

This is, it must be confessed, sufficiently absurd and blasphemous. But will our readers believe us, when we solemnly assure them, *that there is not one word of all this in the third or fourth canons of the synod of Dort, (for the two are united,) nor any thing at all resembling it*, but, for the most part, an expanded statement of the doctrine contained in the ninth and tenth articles of our church? The fact is almost incredible; but we only beg leave to refer to the canons themselves, in confirmation of the truth of our statement. But we have not yet done. The next article is thus expressed in the Refutation.

"*Of the manner of conversion.* That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead," with the exception of the first words as to the corrupt mass! something like what follows is to be found in the fourth canon; but not in the crude and clumsy form to which it is reduced by Daniel Tilenus; and is evidently derived from a scriptural source, (Ephes. i. 19. 20, ii. 1—5. iii. 20.) But the remainder of the sentence, viz. "insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it," labours under the unfortunate objection we were compelled to urge against the whole third article, viz. *that not one word of it is contained in the original canon.*

Once more: "*Of the certainty of final perseverance.* That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit." "The perseverance of the saints" is undoubtedly asserted in the fifth canon of the synod of Dort; not, however, in the manner in which it is thus stated in the Bishop of Lincoln's work, but with a considerable degree of humility and caution, and in a strain of great piety. Though very far from subscribing to the tenets of

this celebrated assembly, we earnestly recommend to our learned readers, a careful perusal of its decisions. It will at least serve to convince them, with what hesitation the representation of the Calvinistic doctrines, by some of their opponents, is to be received by all calm and unprejudiced inquirers.

The Bishop of Lincoln, however, trusting, as he well might, had it been a correct likeness, to the absurd and revolting picture of the doctrine he was opposing, triumphantly exclaims, as if anticipating its rejection, with contempt and abhorrence, by all who contemplated its deformed and rugged features, "*Such is Calvinism!*" and it is in its nature so inconsistent with the attributes of God, so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human mind, that it seems only necessary to state the system simply and fully in all its parts and consequences to insure its rejection by every unprejudiced person."

To this declaration, Mr. Scott, replies, that "such is not Calvinism;" and we certainly agree, that such Calvinism is not to be discovered, either in the writings of Calvin, in the decisions of the synod of Dort, or in the representations of any modern advocate of that system, with which, as *Heylin* modestly expresses himself, we have met "within the small compass of our reading." To the charge which the Bishop at the close of his seventh chapter, brings against modern Calvinists of being ashamed or afraid of openly avowing the doctrines they really support, Mr. Scott firmly, but calmly replies, that he knows nothing of *reserves*, and has ever avowed in the plainest terms all that he believes. He disclaims the title of "Master," as applied in the "Refutation," to Calvin; declaring, that he was as much what is called a Calvinist, as he is at present, before he ever read one line of Calvin or Augustine, or Beza, or almost of any Calvinism, except that,

which he considers himself as having drawn from the Scriptures, and the Articles of the Church of England. That he and his brethren do not say, "that Calvinism is not to be judged of by the doctrines of Calvin;" but that their doctrines are to be judged of by the word of God, and, as ministers of the establishment, by the authorized formularies of the church, and not by the writings of Calvin. Mr. Scott very properly exposes the fallacy of the notion on which the Bishop of Lincoln builds so much of his declamatory argument, that if a man embrace *one* doctrine, which happens to form a part of Calvin's system, he must be forced against his judgment, conscience, and avowed principles, to embrace *the whole*; affirming, that *consistency* is not so much his object, and that of his brethren, as *truth*, wheresoever found, and by whomsoever upheld; and closes his remarks on this chapter by a farther quotation from Bishop Horsley, which, as we observed of a former one, can scarcely be too often repeated; and the close of which is so literally applicable to the controversy now unhappily raging in the church, that it might almost seem to have been dictated by a prophetic spirit.

"If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid, what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagances of a man, eminent as he was in his day, for his piety, his wisdom, and his learning; and to whom the Reformation, in its beginning, was so much indebted. At least take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that, in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish, with certainty, between that part of it, which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches: lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred, and of a higher origin. I must say, that I have found a great want of this discrimination in some late controversial writ-



ings, on the side of the church, as they were meant to be, against the Methodists: the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject, that, give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only, and archbishop Laud; but, upon these principles, I will undertake to convict the fathers of the council of Trent of Calvinism. So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the church, if such apologists would withhold their services.

Non tali auxilio, nec defensoribus istis.— But the true lesson to be drawn from the failure of such disputants, is, that it is not for every one, who may possess somewhat more than the ordinary share of learning, to meddle with these difficult subjects.\* Vol. ii. pp. 699—701.

We congratulate ourselves and our readers, on having at length arrived within view of the termination of our long journey. The eighth chapter of the "Refutation," on which Mr. Scott continues his Remarks, contains "a brief historical account of what are now called Calvinistic doctrines." Here we have first a repetition of the absurd attempt to identify the blasphemies of Simon Magus and his Helena, and the impure ravings of the Valentinians and Manichæans, with the sentiments of Calvin. And this, it seems, is to be dignified with the name of History! We are then carried on to the first four centuries of the Christian era, during which, as we have ourselves observed, though with a different view, the peace of the church seems to have been very little disturbed on the Calvinistic points. Before, however, he notices this part of the Bishop's historical statement, Mr. Scott takes the liberty of beginning the history of Calvinism; including in that term, all the doctrines attacked under that name in the "Refutation;" long before the days either of Calvin or Augustine, even from the times of Moses and the

Prophets; the question, as far as the New Testament is concerned, having been before met and debated. The unhappy manner in which the Bishop of Lincoln has confounded with Calvinism those grand, essential, and fundamental doctrines of the Christian religion, original sin, justification by grace through faith, and sanctification by the Holy Spirit, has here given his opponents an advantage, which they might not otherwise have had. Adopting his lordship's view of Calvinism, they are able to prove, that many of its tenets are interwoven with every part of Revelation. And if his lordship's definition of Calvinism should be received, we greatly fear that the effect will be, that every man who adheres to the Bible, and to the Articles, Liturgy, and Homilies of the Church of England, will be converted, *nolens, volens*, into a Calvinist. In fine, if we were to name the work which, above all others, had contributed to raise Calvinism into credit, and that at the moment when the *peculiarities* of the system were silently sinking out of view, we should name "the Refutation" of Calvinism by the Bishop of Lincoln. We shall insert a few general remarks of Mr. Scott on the historical account.

"I shall not bestow pains in disproving the fact, that the fathers, till the time of Augustine, were not engaged in controversies on these subjects; or that many of them were, so to speak, Anti-calvinistic, in several particulars. But a few hints may be dropt on this subject.

"1. Augustine expressly says, that the fathers were well acquainted with the doctrine of predestination. *Procul dubio noverant predestinationem.*"

"2. When Pelagius brought forward his sentiments, against original sin, and for free will, in the sense of modern Anti-calvinists; and Augustine answered him, the church in general condemned the tenets of Pelagius as heretical, and that sentence was never reversed.

"3. When Augustine brought forward his doctrines, the substance of modern Calvinism; many seem to have been convinced, that they had kept back part of the truth, and had spoken incautiously on some subjects: but neither father nor council presumed at

\* "Bp. Horsley's last charge to the clergy of the diocese of St. Asaph."

that time, or long afterwards, to bring any charge against Augustine, as heretical in his sentiments. Whatever individuals thought, or wrote, he was never censured by public authority; nay, his testimony itself afterwards became great authority, even to the Reformation; and then, it became still greater. Now this does not appear, as if he had broached new doctrines, never before heard of: but rather, as if he had recalled to men's minds, truths, which had, in process of time, been partly effaced from their memory; but, when thus recalled, were at once *recognised as old acquaintance*: or rather, that, comparing his doctrine with the holy Scriptures, they discovered, that he had stated the true doctrine, from which they had deviated." Vol. ii. pp. 721, 722.

Whatever may be thought of the sentiments in the preceding quotation, it is, to say the least, more reasonable than the illiberal and unworthy abuse, which follows in the "Refutation," of the celebrated Bishop of Hippo. Augustine might not, perhaps, be entitled to the excessive praises which have sometimes been bestowed upon him, even by the most competent judges; but it can scarcely be admitted, that he who, to use the words of one of the best scholars of the age,\* "planned the memorable treatise of the City of God;" one of the most valuable works "which the piety and literature of the early Christian writers have transmitted to us," was quite "so deficient in learning," as the Bishop of Lincoln would have us believe.† Nor will any candid and ingenuous person brand him, as his lordship has done, as the most contradictory and inconsistent of authors, ancient or modern; because he had the humility and the honesty, in his later years, publicly to retract the errors of his early life. Surely it is not thus, that a Christian bishop ought to have spoken of this most eminent servant of God; who was so evidently raised up to vindicate the doctrines of grace against the pestilent heresy of Pelagius; and whose writings not

only illuminated the age in which he lived, but served as a beacon to the solitary travellers towards Zion, during the succeeding ages of darkness; until at length they were hailed, like another star of Bethlehem, at the dawn of the glorious Reformation.

In the account of Calvinism, which follows in the "Refutation," many errors and inaccuracies occur, which Mr. Scott has pointed out: such, for instance, as the extraordinary assertion, that Luther, of all men in the world, (to say nothing of Melancthon, who, however, on this point entirely agreed with his great friend and co-adjutor,) "unequivocally maintained the doctrines of universal grace, and the liberty of the human will,‡ to accept or reject the offered means of salvation." Similar to this assertion of the Bishop of Lincoln, is that in which, with equal historical truth, he informs us, that the Calvinistic doctrines were unknown, or unnoticed, in England, till after the return of the refugees, during the Marian persecution, from Geneva. To refute this notion, Mr. Scott has extracted various passages from the writings of Tindal, of Archbishop Cranmer, of Ridley, and his admirable friend and fellow-martyr, Bradford, and even of Bishop Hooper; containing sentiments, which, *according to the view taken of Calvinism by the Bishop of Lincoln*, quite as decisively prove those eminent and holy men to have been Calvinists, as any which Mr. Scott, or his brethren, have avowed and published.

On the subsequent history of Calvinism, but few remarks are necessary. Much of what is urged in the "Refutation," is founded on gratuitous assertions, which prove nothing, and which might, with equal justice, be met by others of an opposite nature. The *negative*

\* Dr. Ireland.

† Augustine is termed in the Homilies, "the best learned of all ancient doctors."

‡ See of course, Luther's Treatise de servo Arbitrio, to which we have already referred, in confutation of the Bishop's statement.



proof on which the Bishop lays so much stress, arising from the silence of the Liturgy and the Homilies, on the peculiar doctrines of Calvin, is resisted by Mr. Scott. He admits, indeed, that "redemption is never declared," in these formularies, "to be irrespectively partial;" that "human co-operation is never excluded where the influence of the Spirit is mentioned;" that "Divine grace is never considered as irresistible or indefectible;" that "good works are never represented as unnecessary to salvation;" that "sudden conversions, and sensible operations of the Spirit, are no where acknowledged;" what then? What has this recapitulation of tenets—some of which have no more connection even with the Calvinism of *Calvin*, than with any other system which might be named, and of which others exist no where but in the imaginations of such writers as the Bishop of Lincoln—to do with the doctrines of original sin, of renewal by the special grace of God, and of justification by faith alone, working by love and good works; *an infusion* of which, undoubtedly, pervades every part of the Book of Common Prayer and the Homilies;—or even with the statement of the doctrines of predestination and final perseverance in the seventeenth Article, whatever particular interpretation may be put upon the scriptural language in which these too latter points are conceived? It would be easy to enlarge on this important and much misrepresented subject; but we are admonished, by the length to which our observations have already extended, to draw towards a conclusion.

At the close of his work, Mr. Scott has added an Appendix of translations from several of the Confessions of the Reformed and Lutheran Churches, to which he especially requests the careful attention of his readers. The chief object of these extracts is to shew, that even in those Confessions of Faith, such as the Helvetic, the Gallic, and others,

which were undeniably drawn up under the sanction of Calvin, or his friends and colleagues, the peculiar tenets of that reformer are stated in much more moderate and unexceptionable terms, than occur in his own personal writings, and, in some cases, in language not differing materially from, and often closely resembling, that of the Articles of the Church of England;—and that even the cautious Melancthon, in composing, under peculiarly delicate circumstances, the confession of Augsburg, which is frequently insisted on as altogether discordant from the formularies of the Calvinistic churches, avowed doctrines, which were in many important respects the same as those of Calvin, and which are now in fact stigmatised by the Bishop of Lincoln, and his admirers, as peculiar to the Reformer of Geneva.

These valuable and interesting extracts are made from the "*Corpus et Syntagma Confessionum*;" a work to which we have before referred, and which, as Mr. Scott justly observes, is well worth the study of all who desire fully to understand the present controversy. We cordially agree with him in wishing that some competent scholar would give a good translation of the whole work; for though long, and not particularly adapted to the taste of modern readers, it would afford those of our countrymen who are anxious to become well informed on this subject, a satisfactory opportunity of judging, what preachers and writers have deviated from the grand doctrines of the Reformation, in all the European churches; and who have constantly adhered to them.

We have now conducted our readers through Mr. Scott's Remarks on the "Refutation" of his Right Reverend diocesan: and we can truly assure them, that no part of our extensive tour through the disturbed regions of Calvinism has given us such unfeigned satisfaction as its close. In fact, whatever some persons may imagine, we cordially dis-

like controversy; and sincerely deplore the revival of hostilities in the church, which has been provoked by the unseasonable and ill-judged, and, we may add, ill-conducted attack of the Bishop of Lincoln, on the doctrines he has chosen to term Calvinistic. It requires but a small share of information on the long-contested points, which compose what, for the purpose of avoiding circumlocution, may be called the *peculiar* tenets of Calvin, to perceive, that no discussion of them, with whatever learning or ability it may be conducted, can prove conclusive. This is an object which has already baffled the attempts of some of the wisest and best men that have ever lived; and we really cannot compliment the present age so far as to suppose, that it is reserved for any of our contemporaries to effect it. It may suit the purposes of interested admirers, or incompetent judges, to pronounce, that "the stores of erudition" have been at length successfully exhausted in its attainment, by a living prelate; from whose real merits we are so far from wishing to detract, that we most readily allow to his lordship a considerable share of praise for many parts of his work. But though we have no peculiar system to uphold, we have felt it to be our duty to rescue some fundamental truths of our common Christianity from erroneous statement and unmerited obloquy; though in doing so, we doubt not, that we shall, from some quarters, incur the charge of sectarian, or rather Calvinistic partiality. We can, however, confidently appeal to the whole course of our labours, and even to this very article, for a satisfactory reply to such an accusation. Feeling, as we have ever done, the various evils of controversy and division in the church, we have uniformly discouraged, to the utmost of our power, the continuance of theological debates. And, if amidst the din of that spiritual warfare, which is still resounding amongst us, our feeble

voice could have any hope of being heard, we would earnestly, and perseveringly raise it in the behalf of harmony and peace. It is devoutly to be wished, that both parties would agree to look less at the points on which they differ; and to eye more attentively and patiently those on which they are united. Though we are perfectly satisfied, that the doctrine of predestination is but very rarely introduced into parochial preaching, even by those clergymen who may hold it in the sense which approaches the nearest to the Calvinistic, we cannot but express our wishes that it were still more generally excluded from popular instruction. "Repentance towards God, and faith towards our Lord Jesus Christ," together with the nature, fruits, and motives of Christian holiness, are points on which all *profess* to agree; and which, after all that can be urged in favour of deeper and more mysterious doctrines, are the subjects most necessary to be pressed on Christian congregations. These are the points with which the far greater part of Scripture is occupied: and "these are good and profitable unto men." To these, would to God that the clergy with one heart and mind devoted their labour and care, "warning every man, and teaching every man in all wisdom, that they may present every man perfect in Christ Jesus!" A continuation of the controversy which has so long agitated the church, can scarcely be productive of any thing better than increased irritation and division. Its enemies may, indeed, rejoice amidst our mutual discords; but the church itself cannot but be a sufferer by the unhallowed strife. "Disputandi pruritus," said the memorable John Hales, "*scabies ecclesiae*"—a sentiment deservedly inscribed on the tomb-stone of its author, and worthy of being held in lively and perpetual remembrance. We earnestly wish, that its "warning voice" may be listened to by all ranks and orders of men in the church—that



instead of "refutations" of doctrines, which, as every impartial and well-informed person must acknowledge, imperiously call for correction and remark, episcopal animadversion and rebuke may be directed to what is manifestly erroneous in doctrine, and corrupt in conduct, amongst the ministers and members of the church; and episcopal countenance and support be bestowed indiscriminately on all, who, with whatever differences of sentiment on points of allowed difficulty and debate, conscientiously and diligently "do the work of evangelists," and make that "full proof of their ministry" which shall alone, "when the chief Shepherd shall appear," be rewarded with "the crown of glory that fadeth not away."

We cannot, however, conclude this long-extended article, without recommending the study of Mr.

Scott's laborious work to such of our readers as feel interested in these discussions. Notwithstanding its formidable appearance, it will amply repay those who are willing to undertake and patiently to pursue its perusal. If it does not afford, what cannot be expected from any human performance, a satisfactory solution of the difficulties which must ever attend some of the subjects of which it treats, it will be found to contain a large and valuable mass of observations on other most important theological topics; and will, at least, leave on the mind of every unprejudiced reader, a strong impression of the extensive scriptural knowledge, the controversial ability, and, what is far more estimable than any other qualities or attainments, the Christian moderation and charity, and the mature and vigorous piety, of its author.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

In the press: Elements of Agricultural Chemistry, by Sir H. Davy, illustrated with plates;—Theological Disquisitions on the characteristic Excellences of the Jewish Dispensation, by Dr. Cogan;—England safe and triumphant; or researches into the Apocalyptic little Book, by the Rev. F. Thurston;—and, The Poetical Register for 1809.

Preparing for publication: A work on Persia, by Mr. J. Malcolm;—A History of England since the Revolution, intended as a Continuation to Hume, by Sir James Mackintosh;—and, The Remains of the late Professor Porson, arranged and digested by Professor Monk and Mr. Blomfield.

At Cambridge, the following prizes have this year been adjudged, viz. Sir W. Brown's gold medals—Latin ode, M. Lawson, St. John's; Greek ode, John Tyass, of Trinity: The Members' prizes for senior bachelors, to Mr. T. Musgrave and Mr. J. Ashbridge, of Trinity; for middle bachelors, to Mr. J. W. Evans of Trinity, and Mr. E. Blomfield, of Emanuel: The Norrisian prize, to Mr. C. J. Lyon, B. A. of Christ. Observ. No. 128.

Trinity: The English declamation prizes at Trinity, to Messrs. Kendersley, Elliott, and Ingle; and the Latin declamation prizes, to Messrs. C. Musgrave and Sumner.

By the Report of the Committee of Agriculture, it appears that the total amount of Waste Lands, in the United Kingdom, is as follows:—England, above six millions of acres; Wales, two; and Scotland about fourteen.

It is said, that salted bacon, and unsalted beef or mutton, and other kinds of animal food, when too long kept, or improperly cured, so as to be tainted with putridity, may be perfectly recovered, or rendered quite sweet, by being buried in fresh earth, a foot deep, for a few days.

The canker in the stems and branches of apple trees may, it is said, be cured, merely by lifting the trees in October or November, planting them again above the land's level, upon little hills of common road-sand, taken from the scraped heaps by the highway side. No other application is wanted for the cankered holes in the stem—rub the road-sand into the wounds, after cutting out all the black. Branches must be cut away to sound wood; and, if you reduce the tree

to a mere post, a new head will quickly shoot forth.

Among the inventions for which prizes have lately been given by the Society of Arts, are the following, viz.:—To Mr. M. Cook, Winchester Row, Paddington, for a machine by which blind people may both learn and teach music; to Mr. Machell, Wolsingham, near Durham, for an annular saw, which can cut deeper than its centre; to Dr. Cumming, Denbigh, for a cheap vapour, or shower bath, for hospitals or families; to Mr. Goss, of Enfield, for an instrument to work addition of numbers with accuracy and despatch; to Mr. Perry, of Farnham, for an instrument to form the hand in writing; to Mr. Hodge, Bride Lane, for a mode of preserving butter from becoming rancid in hot weather or hot climates; to Mr. Davies, Catherine Street, Strand, for a cheap and safe temporary scaffolding; to Mr. Bowler, Holborn Hill, for a mechanical method of destroying rats and other vermin; to Mr. Sampson, Great Wild Street, for a new chain; to Mr. J. Martin, Fleet Street, for a method of relieving a horse fallen down in the shafts of a loaded cart; to Mr. Ritchie, Princes Street, Clerkenwell, for a compensation pendulum, to prevent the going of a clock from varying by heat and cold; and to Mr. J. King, Mulberry Court, near the Bank, for a machine to enable shoemakers to work without pressure on the breast and stomach.

A steam engine has lately been invented for conveying coals, or other articles, without horses, by Mr. Blenkinsop, agent of J.

C. Brandling, Esq. at Middleton, near Leeds. It has been set to work in conveying coals from Hunsley Moor to the coal staith, about a mile and a half, and draws eight waggons of coals, of three tons each, that distance in 23 minutes. It will save Mr. Brandling the use of 50 horses.

The Abbé Romanelli has visited, lately, all the catacombs which surround Naples. He likewise entered the subterraneous caverns of the Church of St. Janvier; and, assisted by a guide, explored them to the extent of two miles and a half, in the midst of human ashes, broken coffins, skeletons, and ruins. He beheld, on all sides, Greek inscriptions, sculptured upon stone or marble; and paintings of Christians who had suffered martyrdom. He also noticed the remains of some altars, the tombs of the first Neapolitan bishops, and one catacomb, the inscriptions on which recorded the ravages of pestilence in Naples, 1020.

Mr. Price, a gentleman attached to our Persian Embassy, is said to have made drawings on the spot, of every town, village, castle, ruin, mountain of note, &c., during the whole route from the Persian Gulf to Tehran, the Persian capital; and to have made panoramic views of Shiraz, Persepolis, Ispahan, Kashan, Kom, and Tehran; giving the costumes of the people, &c.: so that on his return to England, the public may expect to be gratified with the fruits of his labour through this extensive and interesting tract of country, hitherto so little known in Europe.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A Sermon, preached March 17, 1812, before the Reading and Berkshire Auxiliary British and Foreign Bible Society. By the Rev. W. Marsh, M. A. Vicar of Basil-don, Berks. 2s. 6d.

Essays on the Prophecies of the Messiah, from Genesis to the Psalms of David. By the Rev. J. Robinson. One thick volume 8vo. 12s. boards.

Social Virtue the Basis of National Prosperity: an Address delivered at Salem Chapel, Lynn. By Thomas Finch. 1s.

Scriptural Christianity Recommended: a Sermon preached at the New Chapel, Lynn. By Thomas Finch. 2s.

An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching. By William Burns. The second Part. 8vo. 4s.

Brief Rules for the Holy Communion, and Behaviour at and after it. 4d.

Serious Inquiry into the Nature and Effects of modern Socinianism. By W. Free-ston. 1s. 6d.

Martyrs, or the Triumph of the Christian Religion. By M. Chateaubriand. Translated from the French by W. J. Walter. 2 vols. 8vo. 21s.

Sermons. By Bishop Horsley. Vol. III. 8vo. 10s.

Bampton Lectures, delivered before the University of Oxford in 1812. By the Rev. J. Mant. 8vo. 12s.

Remarks on the present State of Religion and Morality. 6d.

Recovery from Sickness; containing serious Reflections, Resolutions, and Devotions, suitable to that Occasion. By M. Towgood. 4th edition. 6d.

Sermon before the Hon. Society of Lincoln's Inn, May 31, 1812. By the Rev. J. Van Mildert. 2s.

The beneficial Influence of Christianity on the Character and Condition of the Female Sex: a Sermon preached April 8, 1812. By Robert Aspland. 1s. 6d.

Family Sermons for every Sunday in the Year, and for Christmas-day and Good-Fri-



day. Selected by the Rev. G. B. Mitchell, from the Works of Archbishop Secker; with a life of the Author, by Beilby Porteus, D. D. late Bishop of London. 2 vols. 8vo. 1l. 1s. boards.

A brief Description of all the different Professions of Religion, from the Beginning of the Antediluvian Churches to the present Day. By John Bellamy. 5s. 6d. large paper 9s. 6d.

Observations, designed as a Reply to the "Thoughts" of Dr. Maltby, on the Dangers of circulating the Whole of the Scriptures among the Lower Orders. By J. W. Cunningham, A. M. Vicar of Harrow on the Hill, and late Fellow of St. John's College, Cambridge.

The Death of Believers precious in the Sight of Jehovah: A Discourse, occasioned by the Death of Maxwell Garthshore, M. D. Physician to the British Lying-in Hospital, &c. To which are added, Notes, biographical, devotional, and miscellaneous. By George Greig. 2s.

#### MISCELLANEOUS.

An Account of the Life and Writings of

Lord Chancellor Somers, &c. By Henry Maddock, Esq. of Lincoln's Inn, Barrister-at-Law. 4to. 1l. 11s. 6d.

Literary Anecdotes of the Eighteenth Century, &c. By John Nichols, F. S. A. In six large volumes 8vo., illustrated with fifteen portraits. 6l. 6s. boards.

An Explanation of the Causes why Vaccination has sometimes failed to prevent Small Pox; and also the Description of a Method, confirmed by Experience, of obviating such Causes. By Edward Leese. 8vo. 2s. 6d.

Observations on the Disturbances in the Madras Army. By D. Malcolm. Two Parts. 8vo. 6s.

Fables for the Fire-side. By Dr. Lettice. Crown 8vo. 5s.—fine paper 7s.

Poems and Translations. By Reginald Heber, A. M. Small 8vo. 6s. boards.

Substance of a Conversation with J. Bellingham, the Assassin of the late Right Honourable S. Perceval. By the Rev. J. Wilson. 2s.

Account of the Island of Madeira. By D. Pitta. 8vo.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

WE have already given to our readers, in our number for May, an abstract of the eighth annual Report of this Society. It now remains to lay before our readers, as we have been accustomed to do, such extracts from the Appendix to the Report, as may serve to convey to them some idea, though a very inadequate one, of the extent and benefit of the operations of this Society. We will begin with its foreign operations.

From a German Correspondent at Paris, dated August 2, 1811.

"I am confident, that the German Bibles and Testaments, which I received in Halle, have proved a great blessing, both in Austria and Hungary. I never was, in all my life, received with such real delight, as when I made my appearance at Presburg, with the Bible in my hand. The Bibles and Testaments which I could spare for them at that time, were all sold the next day, with the exception of a few which were furnished to the very poorest *gratuitously*. All who could, would pay. The Hungarians wish to establish a Bible Society, and an office of their own, for printing Bibles, both in the Hungarian language, and in other similar dialects. They will begin a subscription among themselves, provided the Parent Society in London will assist and support them in such a

measure. I gave them great hopes of this, having myself seen what the British and Foreign Bible Society has done, and is willing to do. Remember, and proclaim it as loud as you can, that *there are upwards of a million and a half of Protestants in Hungary*, and but a few Bibles among them!"

From a pious Roman Catholic Parish Priest, in Bavaria, dated March 20, 1811.

"Your love to Christ, and your impartial and comprehensive love to all Christians, who sincerely profess our Lord Jesus, are known to me and to many in Germany. I therefore embrace this opportunity of saluting you (though the least of your brethren,) and of thanking you for the lively interest you have taken in our Ratisbon Bible Institution. Our New Testament goes off rapidly. Indeed, there still exists a hunger in the land after the heavenly manna; and the Lord has promised to satisfy this hunger. The Scripture is also a bond of union in Christ: for who hath 'the words of eternal life,' but Christ alone? 'To whom else, therefore, shall we go?' Whether the translation of the Bible be in Latin, German, or English, is immaterial: the great point is, whether we become better; that is, new creatures in Christ, through faith in him, which worketh by love. This is not effected by the Greek,

Latin, German, or English letter, but by the Spirit of God, which we receive freely by faith, that we may work the works of grace and love. Surely the hand of the Lord is not shortened. In these times of general fermentation, when all is shaking, and the vessel of Christ's church appears sinking, he rises with power, cheers his frightened disciples, and commands the winds and waves to be still. Let us shew a noble courage: confiding in Christ, we may risk every thing.

"With us matters seem to proceed to such lengths, that we must expect a persecution for our faith's sake: but God will give us all needful grace. We encourage each other in faith, prayer, patience, confidence. Assist us with your prayers. We have to fight the same fight of faith; and have one and the same Lord, even our Lord Jesus Christ. United to him, we are united to each other: neither continents, nor seas; various forms of government, nor different outward confessions of religion, can separate us: all these things pass away; but love abideth. Help us, therefore, to pray, to believe, to suffer, to love; and all will go well: for it is a faithful saying, 'that all things work together for good, to them that love God.'"

Another Catholic clergyman writes, "The Ratisbon Bible Institution, the design of which is to circulate the New Testament in the German language, among the Catholic people, goes on very prosperously. The demand for it is very great, even beyond our most sanguine expectation, so that we cannot but wonder and adore. We can hardly print fast enough. Considerable orders for it are received from every quarter, I might almost say from every corner of Catholic Germany. The fifth edition is begun; and were it completed, it would immediately have been sold. I have received 1000 copies of this Testament (paid for by the private contributions of some benevolent British Christians) from Ratisbon, and distributed them all either personally or by the hand of friends. They are most gratefully received, and eagerly read, by old and young, by the children in the school, and by their teachers; nor can I doubt, for a moment, but they will be attended with a blessing. Only let us constantly and fervently pray, that the Spirit of Christ, which he promised to the children of men, may enlighten the minds of all those who read this blessed book, and kindle in their hearts that sacred fire, which our Lord so much wished to see kindled."

From the Rev. ———, in Berlin, dated April 9, 1811.

"As to the Bohemian Scriptures, we have received the pleasing intelligence from several quarters, that both in Bohemia and Moravia, there is still a great desire for the word of God. We are told, that we might immediately dispose of 2000 copies; but, alas! we have none left; and it is impossible for us, with our own means, to commence the printing of another edition."

"To-day I received a letter from a Protestant clergyman in Prague, urging us to print another edition of the Bohemian Bible; and stating, 'that there were whole Bohemian congregations who had not received a single copy from the former edition, and that he alone could dispose of 500 copies in Prague and its vicinity.' Another clergyman in Moravia writes us also word, 'that he had twenty reformed (or Calvinistic) parishes under his inspection, for which he wanted at least *one thousand* copies;' but adding, 'that the people of his charge were extremely poor.'"

From Stockholm, dated July 9, 1811.

"No Bible or New Testament in the Finnish language has been printed since 1776, when the Finnish Bible in quarto, and New Testament in octavo, were printed in Abo. In 1774, Mr. Carlblom, in Stockholm, printed an edition of the Finnish New Testament. For twenty years, there have been no copies of the Bible for sale; and, according to certain information from Finland, there is not, at present, a copy to be found at any price. When the numbers who speak the Finnish language (about 1,300,000) are compared with the few editions of the Finnish Bible and New Testament, which have hitherto been printed, none of which exceeded 5 or 6000, it appears evident that a vast many thousand copies of the Scriptures must be printed and circulated at a low price, before the land can, in any measure, be provided with the sacred volume."

From a Correspondent at Malta, dated October 2, 1811.

"I have now the pleasure of confirming my friend's report relative to the favourable reception which the modern Greek translation has had, both amongst the Greeks resident here, and those of the Levant; and it is with much satisfaction I enclose a bill for 56*l.* 1*s.* 4*d.* being the amount of sums received by the Doctor, for the various copies of which he has disposed in a manner highly creditable to his zeal and judgment. Various copies have been



confided to respectable individuals proceeding to the Levant, and the most pleasing accounts have been communicated relative to their reception.

The same correspondent afterwards writes, dated March 26, 1812: "Agreeably to my promise, I now hasten to acquaint the Committee of the British and Foreign Bible Society with some of the particulars respecting the execution of the important trust committed to my charge—the circulation of the inspired Volume in these benighted parts of the earth; which has exceeded my expectation; having only about 200 remaining out of the 950 Italian Testaments. The distribution of these inestimable books was continued by me, without the least opposition, till my departure from Sicily. I have received applications for them from various parts of the island, and have had the pleasure of forwarding them for distribution to Palermo, Trapani, Milazzo, Syracuse, Catania, Jaci Reale, Taormina, &c.; to Corsica, Sardinia, Zante, Patrass, Constantinople, &c. &c.; as also to a number of French and Neapolitan Officers, &c.; prisoners of war on their return to Naples in June last."

"Since my arrival here, on the 25th of August last, I have forwarded to Zante, 66 Greek, and 58 Italian Testaments; and I am happy to say, that the whole of the Testaments and Bibles, with the exception of a few Italian, have been disposed of, by sale, and that I have applications for more in the different languages, particularly Greek. In short, I have received the most pleasing information from Zante, respecting their disposal in the Ionian islands; and have no doubt, from the favourable accounts I have received, that there is a large field open in these islands for the sale of these inestimable books.

"I have witnessed with equal pleasure the zeal and activity of our friend Capt. —, in the distribution of the Scriptures, &c. at this place, on float, &c.; and am happy to inform you of our success in supplying the prisoners of war (1500) at this place and at Gozo with French and Italian Scriptures, with the consent and approbation of the Agent."

From Stockholm, dated Oct. 24, 1811.

"It will give you pleasure to hear that the 2500 copies have been sent off to Swedish Lapland; and we daily expect to hear of their having arrived at the several places of their destination. The Consistory in Helsingfors have issued out a printed circular letter in regard to their transport into the

country, and their distribution. The Russian government in Finland have also issued a proclamation in his Majesty's name, authorizing their free importation into that country. These circumstances are particularly gratifying, as they manifest the readiness of the governments of both countries to encourage the circulation of the Scriptures: and in regard to Russia I entertain sanguine hopes that they may ultimately lead to some extensive plan for the general distribution of the word of life through that vast empire."

From the Rev. B. Kohlmeister, one of the Moravian Missionaries in Labrador, dated June 20, 1811.

"I should have addressed the worthy Bible Society in a letter, had not the needful preparations for my voyage of discovery to the north taken up much of my time. Present those excellent men with my most respectful and affectionate salutations. Many affecting scenes took place when the Gospel of St. John was distributed among our Esquimaux, and their English benefactors were mentioned to them. Tears of gratitude ran down many a cheek: and they expressed their wonder and astonishment that there were friends in England who, though entirely unknown to them, yet wished to promote their eternal peace and happiness, by sending them the precious gift of the word of God. Some pressed the little book to their bosom, and looked as happy as if they enjoyed a foretaste of heaven. Others attempted to express their gratitude in letters which they addressed to me. Another advantage has been gained thereby: as the Gospel of St. John was given only to such as could read, an uncommon eagerness has been excited among such as could not, to learn to read, that they might obtain similar presents. I have also begun to instruct fifteen adult Esquimaux in writing, and I am delighted with the progress they are making. Some have written me very affecting letters. With the translation of the Gospel of St. Luke I have advanced to the 20th chapter."

"From Bishop Tengström, at Abo, in Finland.

"Since writing to you last, I have received a letter from his Excellency Speransky, concerning our proposed edition of the Finnish Bible with standing types; and have now the heartfelt pleasure to inform you, that his Imperial Majesty has not only graciously approved of our accepting the British and Foreign Bible Society's generously-offered gift of 500*l.* for that purpose, but

has also, from his own private purse, given 5000 rubles for the same good and Christian purpose. Thus, in the Lord's name, a foundation is laid to a work, from which religion, and our Finnish church in particular, will, by the help of God, derive a certain and lasting advantage."

From the Bible Society of Maine (North America,) Aug. 22, 1811.

"I rejoice to have it in my power to inform your honourable Committee, that we have reason to hope their donation has not been bestowed in vain. It has already called the attention of many among us to our infant institution, and excited a spirit of zeal and liberality, which promises to produce the most happy effects. Most of the towns in the district of Maine, in consequence of circular letters addressed to them by the trustees, have consented to have an annual contribution in aid of our funds. The sums thus collected, with the assistance afforded us by your Committee, will probably enable us to supply, at least, this part of our country with the sacred volume.

"It is scarcely possible, my dear Sir, for any one but an eye-witness to conceive of the deep interest which is here felt by many in the success of your Society; or of the strong emotions which the unprecedented exertions now making in Great Britain for the spread of the Gospel, excite in the breasts of all in this country, who are the friends of our blessed Redeemer. They cannot but consider them as designed to usher in the glorious day, in which 'the earth shall be full of the knowledge of the Lord, as the waters cover the seas.'"

From the Connecticut Bible Society, Sept. 8, 1811.

"It is an agreeable circumstance satisfactorily ascertained, that many more Bibles are sold annually to individuals, since the institution of these societies through the country. The countenance received from your Society has been of great benefit to us: it has encouraged exertions, the effects of which may be seen in our being enabled, since the publication of the Second Report, to purchase 2000 more Bibles, making the whole number upwards of 5,200, of which short of 1,000 now remain on hand.

"What abundant reason to rejoice has each member of your Society, in reflecting not only on its unparalleled success, but also on the effects produced by its influence and example! May He, in whose hands are the hearts of all men, continue his blessings on your labours, and enable you to extend them

till all shall be brought to a saving knowledge of the truth as it is in Jesus."

Extract from the Third Report of the Philadelphia Bible Society, May 1, 1811.

"The Managers would not do justice to their own feelings, nor, they are persuaded, to the expectations of the Society, should they close their Report without communicating some information relative to the British and Foreign Bible Society, to which the numerous institutions of a similar nature, which seem to be spreading over the face of Christendom, look up as to a common parent."—"In a word the mighty efforts of this Society appear to be employed in no less an enterprise than that of presenting the holy Scriptures, in their native tongue, to every people under heaven; and the fairest prospect exists, not only of their ultimate, but of their speedy, success. The annual meeting of this parent Society is held on this day, and it is a pleasing and animating consideration that, in our humble sphere, our exertions are united with theirs to extend the empire of our Redeemer; an empire infinitely more glorious and durable than any which is acquired by arms and cemented by blood; an empire which the knowledge and influence of the precious truth contained in the holy Scriptures is eventually to extend, till it embrace in its peaceful bosom all the empires of the world, and Jesus Christ become King of nations as he is King of saints."

(To be continued.)

#### BATH AUXILIARY BIBLE SOCIETY.

An Auxiliary Bible Society was formed for the city of Bath, on the 10th March last, at a most numerous and respectable meeting of the inhabitants; Sir Horace Mann, Bart. in the chair. The vice-presidents are, the Earls of Leven and Melville, and of Cork and Orrery; Sirs H. Mann, R. Wilmot, and H. Bateman, Barts.; W. G. Langton, Esq.; and the Mayor of Bath for the time being. Charles Phillott, Esq. was chosen treasurer; and the Rev. James Oliver, and T. Blake, Esq., secretaries. We shall be anxious, when we can find room for it, to extract a few passages from the eloquent speeches of Mr. Owen and Mr. Hughes, delivered on this occasion; the former establishing the lawfulness, practicability, and even necessity, of such an union as the Bible Society exhibits: and the latter bearing his testimony to the excellence and utility of the Society for promoting Christian Knowledge, and declaring that "the consideration of what its principles, exercised with Christian courtesy and



zeal, might effect, induced him to wish that its constitution did not preclude him, as a Protestant Dissenter, from being numbered among its members."

#### UXBRIDGE AUXILIARY BIBLE SOCIETY.

A meeting of the members of this Society was lately held at Uxbridge, and a report of the year's proceedings was made by the committee. It states, that 233 Bibles and 1251 Testaments had been distributed during the year, and that there were yet many deficiencies to be supplied. Besides the usual parochial distribution, the committee had passed a vote, by which a Bible of a large type is allotted to each of the barges navigating the Grand Junction Canal between Brentford and Rickmansworth, and is attached to the barge itself by a printed label, specifying its name, and inviting the crew to read it. This example is strongly recommended to all other societies within whose districts canals have been cut.

The committee state the following important fact. "It might have been expected," they say, "that in consequence of the recent circulation of the Scriptures in the neighbourhood, either gratuitously given or disposed of at reduced prices, the sale of Bibles and Testaments, on the usual terms, would be considerably diminished, if not altogether precluded; but this, it appears, is so far from being the case, that, since the institution of the Uxbridge Society, the demand on the trade, for the purchase of Bibles, has been increased in a threefold proportion; a circumstance which indicates a growing spirit of religious inquiry, and both rewards and stimulates exertions to spread the word of God."

The sum remitted to the parent Society has been 623*l*.

#### SOUTH-WEST ESSEX AUXILIARY BIBLE SOCIETY.

A respectable meeting was held on Tuesday, the 28th of July, at the White Hart Inn, Woodford, for the purpose of forming a South-West Essex Auxiliary Bible Society; Admiral Harvey, member for the county, in the chair; who opened the business of the day in a neat and appropriate speech. The other speakers, on the occasion, were the Rev. Mr. Owen and Rev. Mr. Hughes, two of the secretaries of the parent institution; the Rev. Dr. Schwabe, minister of the German Chapel, Goodman's Fields, who attended for the Rev. Mr. Steinkopff, the foreign secretary; and various other gentlemen. The Right Hon. Lord Henniker was chosen president: Sir Robert Wigram, Bart. M. P.; Sir David

Wedderburne, Bart. M. P. Admiral Eliab Harvey, M. P.; John Maitland, Esq. M. P.; Rev. T. Layton, M. A.; Rev. E. N. Walter, B. A.; Philip Sansom, Esq.; Abel Chapman, Esq.; Charles Welstead, Esq.; Joseph Cockfield, Esq.; and James Gascoigne, Esq. vice-presidents: Wm. Masterman, Esq. treasurer: and the Rev. J. Bunyeats, Rev. H. Lacey, and Henry Cockfield, Esq. secretaries.

The gallant Admiral, who filled the chair, observed, in the course of his speech, that as a seaman, he was not much used to public speaking, and his profession was not the most likely to lead him to speak on religious subjects; but he was convinced that the distribution of the Bible must be attended with the happiest effects; and he could add, from his own observation in the navy, that there was the highest state of discipline on board those ships in which the Bible was most read.

A considerable sum of money was subscribed, and the proceedings of the day appeared to create a great interest in the minds of those who were present. This is the *fourth* Auxiliary Bible Society that has been established in the county of Essex.

#### RELIGIOUS LIBERTY.

We alluded, in our last, to the bill for extending the liberty of religious worship, which had obtained the concurrent sanction of both Houses of Parliament. It received the royal assent on the 29th of July. The following is an abstract of its principal provisions. It wholly repeals the acts of 13 and 14 Car. II. chap. i.;\* of 17 Car. II. chap. ii.;† and of 22 Car. II. chap. i.‡ It enacts, that all places, where assemblies for religious worship of Protestants shall be held, at which more than twenty persons are present besides the family and servants of the person in whose house or premises the meeting shall be held, shall be registered, as directed in former acts of

\* This act respected the Quakers.

† This act, the *Five-Mile Act*, forbade, under a penalty of 40*l*., any person who should preach in a conventicle from coming within five miles of any corporate town sending members to Parliament, unless in passing on the road, without taking a certain oath.

‡ The well-known *Conventicle Act*; an act founded on the most intolerant principles, and full of harsh and revolting provisions; but which had, in a considerable degree, been disarmed of its severity by the *Toleration Act* (1 William and Mary, c. 18) and some subsequent acts.

Parliament, and certified to have been so to the bishop or the archdeacon, or the quarter-sessions (the certificate of registry to cost no more than 2s. 6d.;) under the penalty, for every time of meeting, of not more than 20*l.* nor less than 20*s.* to be paid by the person knowingly permitting such assembly in a place occupied by him; and that if the assembly be held without the consent of the occupier, the person teaching or preaching shall forfeit, for every such offence, not more than 30*l.* nor less than 2*l.* It further enacts, that every person teaching, or preaching, or officiating in, or resorting to, any religious meeting of Protestants, which shall be duly certified, shall enjoy an exemption from all the penalties of former acts, provided only that those who preach or teach shall, when required by a justice of the peace, take and subscribe a certain oath and declaration; and no one refusing to do this when called upon, shall be allowed to preach or teach, until he shall have taken such oath, &c. on pain of forfeiting, for every offence, not more than 10*l.*, nor less than 10*s.*: no one, however, shall be required to go more than five miles from home, for the purpose of taking this oath: any Protestant may, at the same time, require a justice of the peace to administer to him the oaths under this act, and also to grant a certificate of the same, for a fee of not more than 2s. 6d. It further enacts, that every teacher or preacher, who shall employ himself solely as such, and not engage in any trade or business except that of school master, shall be exempt from certain civil offices, and from serving in the militia or local militia; but that every person producing a false certificate, with a view to such exemption, shall forfeit 50*l.*; that the doors of places used for religious meetings shall not, during the time of meeting, be fastened, so as to prevent persons from entering, under a penalty of not more than 20*l.* nor less than 2*l.*; and that persons wilfully disturbing a religious meeting, or molesting any person officiating there, may be held to bail, and, if convicted, shall forfeit 40*l.* It is provided, that nothing in this act shall affect the celebration of Divine Service according to the rites and usage of the Established Church, or the jurisdiction of archbishops, bishops, or other ecclesiastical authorities; or shall extend to the people called Quakers. Offences, liable to penalties under this act, when not otherwise specially provided for, may be tried before two or more justices, who shall have power to levy the penalties by distress, one half

being paid to the informer, and one half to the poor of the parish; or failing distress, to imprison the offender for a time not exceeding three months; a right being reserved to the person convicted of appealing to the quarter sessions. The penalties must be sued for and prosecuted within six months.

It will be seen, from a perusal of the above abstract, that the policy of the legislature towards all classes of religionists has been highly liberal; and we hope and pray that a corresponding liberality may manifest itself in the ministrations of the various denominations of Christians, and in all the walks of private life. We trust especially that the members of the Established Church, who have never shewn themselves the least loyal part of the community, will deem it their duty to promote the declared views of every branch of the government, by studiously cultivating every lawful method of conciliation towards those whose religious sentiments differ from their own. The spiritual rulers of the Church have set us an example in this respect, which is highly worthy of our imitation. The Archbishop of Canterbury, and all our other prelates, concurred in the measure; and his Grace, to mark still more strongly the friendly sentiments which he entertained towards his Christian brethren of every class, sat as one of the commissioners for signifying the royal assent to this bill. All descriptions of Methodists and Dissenters have expressed, in the very strongest terms, their obligations, not only to his Grace and the other prelates, but to his Majesty's ministers, whose proper act it was to frame, propose, and conduct to its consummation, this wise and healing measure.

The provisions of this new toleration act have not been confined to Protestant *Dissenters*, as that of William and Mary was, but extend to *all Protestants*, including, of course, members of the Church of England.

#### BAPTIST MISSIONS IN INDIA.

(Concluded from p. 472.)

Extract of letters from an officer in the army stationed near the borders of the Mahratta country, to Mr. Ward, one of the Missionaries.

Nov. 7, 1810. "Your kind letter I received, and the Hindoost'hanee Testament a week before it. In that you have indeed sent me a most valuable present, for which accept of my sincere thanks. I have now begun to read it on a Sunday to the *few Christians who always meet on that day at my bungalow*. It is listened to with an attention



and apparent pleasure that gives me great delight. Some of my servants, and a few other boys also, attend and hear it with some attention: and I am in hopes that its pure doctrines, with the sublime and interesting account of our Saviour, and the salvation he hath wrought for us, will gradually work its benign effects in their minds, and produce an inquiry which I shall take every proper opportunity of improving.—The present Rajah appears to be of a quiet and peaceable disposition, and might tolerate a new religion, especially as the Mahrattas I am told are not very tenacious of their casts, and generally speaking are a quiet well-disposed people, mostly employed in cultivating the soil. The brother of the Rajah, and his son, who is considered as the heir apparent, are much more attached to Brahmanism.”

Jan. 5, 1811. “The Hindoost’hanee New Testament has proved a very great blessing, and is listened to with great attention by the several poor Christians here; and I am happy to add, that the conduct of some of them is altered for the better. Besides this, from one to three o’clock every day I have begun to read it to a Jemadar of our escort; also to a Mussulman priest, a man of some distinction here, and who lives on a hill not far from my bungalow. He is accounted by his own cast a very great devotee. His native place is Delhi, but he lived a long time in Arabia. An old Brahman Pundit also attends. They all three hear with delight and astonishment, and speak much in praise of the New Testament. When I speak of our Saviour, and the important purpose for which he was born and suffered, they seem very much impressed. As we read, I point out some of the most useful parts, and we converse on them; but I refrain at present from speaking of their religion, lest I should discourage their attention by giving them offence. When I have read all through the book to them, I will then endeavour to point out the necessity of their quitting the false and absurd doctrines of Paganism and Mahometanism, and laying hold of that of Jesus Christ.—There was another person of good family and education that began to hear; but I am sorry to say he has been dissuaded from attending, lest his friends, and the people of his own cast (Mussulmans) should persecute and bring him into trouble. He, as well as the others, are very earnest that I should get up the remaining part of the New Testament, and also the Old Testament as far as it is translated. The two Mussulmans are very desirous of reading it in the Persian language and character.”

Christ. Observ. No. 128.

Jan. 23, 1811, “I wrote you of late of the three to whom I was daily reading the Scriptures. If I can judge by their professions public and private, two of them, namely, the Mussulman priest, and the Brahman, are sincere, and really see the folly of their own belief. The Jemadar, although he says he believes in our Saviour, and seems to admire our Testament extremely, is, I am afraid, as yet very insensible to its spiritual meaning and beauties, and to the great importance of what our blessed Redeemer has done for us. It is as you say: we should labour at their consciences, shewing them that, without sincere repentance and faith in Christ, they cannot be saved. This weapon was powerful in the days of the Apostles, and will prove so now, if we who preach Christ are ourselves sincere; as God will sooner or later most assuredly own the labours of his sincere servants.”

A person belonging to the army, who appears to be descended from an Englishman by a native woman, and who has been converted by means of the Missionaries, thus writes to one of them from Cuttack, Dec. 14, 1810: “I am happy to inform you that on my journey I was refreshed by the consideration that the Spirit of God is working in these heathen lands. I see plainly that the missionaries are not working in vain. God hears their prayers for the success of his cause, and it shall prevail.

“On the 29th of Nov. we marched to Kushai-tola, where I had an opportunity of talking of Christ to a few Byraggees. On Dec. 1, we came to Suro, where I conversed with forty or fifty persons, and gave three Ooriya New Testaments, and some tracts, to three Brahmans. Lord’s-day the 2d, we came to Seemuli. Here we had worship twice, and at the close of one of the meetings brother B. engaged in prayer. I made known the word of God to a few men, and distributed a few tracts. On the 3d, we marched to Bhudruck. Here two of the Brahmans, to whom I gave Testaments at Suro, returned them. In the course of the day five or six Mussulmans came to hear, and I gave them a Testament. In the evening, sixty or seventy Brahmans, with several others, came to me. I endeavoured to convince them of sin, and to lead them to Jesus Christ as the only Saviour. I got one of the Brahmans to read the 14th chapter of John, and I endeavoured to explain what they did not understand. All the rest paid great attention. When he had read the chapter they asked me for some Testaments. I gave them three or

four of the Psalms, &c. and sixty or seventy tracts. They wanted more Testaments, but I had no more to spare. In the evening four Brahmans returned me one of the Testaments, and a few of the tracts. Dec. 4th, we marched to Dhainnugur. Here I talked with about sixty Brahmans. They acknowledged their gods could not save them. On the 5th, we marched to Jajpoor, where I talked with eight or nine Brahmans, and several others, and distributed a number of tracts. We had worship the evening that we halted at Jajpoor, and in the morning I talked with a few persons, and gave away a Testament. In the course of the day I went with brother B. to eight different places in the neighbourhood to make known the word. We gave away a Testament, and about one hundred tracts, all of which were received with thankfulness. On the 7th, we marched to Burumburda, where I talked with a number of people, among whom were three Brahmans. I gave these Brahmans some tracts. One of them came again in the evening with five or six others. I talked to them with tears about Christ, and gave them some tracts. I was much encouraged. On the 8th we marched to Urukpoor, where I talked with a number of people, and gave away some tracts.

"Lord's-day the 9th, we marched to Lukshmanpoor, after which we had worship twice, and I conversed with a number of persons. On the 10th we marched to Pudmupoor, where brother B. conversed with several persons, and gave away some tracts. In the evening I and brother G. talked with a great number of people, among whom were about eighty Brahmans. We gave them fifty or sixty tracts: they wanted some Testaments, and I was sorry that I had none to give them."

Mr. Ward, by way of reflection on the above, says, "in this instance, as in many others, we see how much the parable of our Lord respecting the *leaven* is fulfilled: one man is converted; his wife and children gaze and admire; his neighbours also say one to another, Come and see this new thing that the Lord hath done. He writes to one and talks to another of Jesus the Saviour. He removes to another place of residence; he talks to those whom he meets with on his way, and puts into their hand the book of God; he thus scatters blessings on his journey, and on his arrival makes known in his new situation the words of eternal life. In this way the blessing of Abraham came on the Gentiles; 'I will bless thee, and make thee a blessing!'"

## ST. ALBANS BRANCH BIBLE SOCIETY.

On the 16th of April, a numerous and respectable meeting of the inhabitants of St. Albans assembled at the Town-hall, for the purpose of forming a Bible Society for that town and neighbourhood, Lord Viscount Grimston in the chair. The cause of the Bible was pleaded with irresistible energy and effect by the Rev. Professor Dealtry, the Rev. Mr. Steinkopff, the Rev. Joseph Hughes, and the Rev. John Owen; and the proposed Society was formed, of which Lord Viscount Grimston accepted the office of president. The vice-presidents are, Joseph Halsey, Esq. M. P.; Daniel Giles, Esq. M. P.; G. Watlington, Esq. Recorder; W. Brown, Esq. Mayor; Robert Clutterbuck, Esq.; James Brown, Esq.; David Haliburton, Esq.; William Griffin, Esq.; James Timperon, Esq.; Francis Sapti, Esq.; and Samuel Maxey, Esq.:—the treasurers, John Boys, Esq. and W. Treiss, Esq.:—and the secretaries, the Rev. A. W. Roberts, the Rev. T. A. Warren, and the Rev. J. H. Cox.

## CLAPHAM AUXILIARY BIBLE SOCIETY.

A general meeting of the inhabitants of Clapham, Nine Elms, South Lambeth, Stockwell, Brixton, Streatham, Balham Hill, Upper and Lower Tooting, Wandsworth, and Battersea, was held at the Horns Tavern, Kennington, on Tuesday, the 4th instant; Samuel Thornton, Esq. M. P. in the chair; for the purpose of forming a Bible Society in that populous neighbourhood. The usual resolutions were unanimously adopted, and upwards of 600l. have been subscribed by the persons assembled on the occasion. Samuel Thornton, Esq. was appointed president;—the Earl of Aylesbury; Sir R. Burnett; H. Thornton, Esq. M. P.; W. Wilberforce, Esq. M. P.; C. Noel, Esq. M. P.; C. Grant, Esq. M. P.; C. Grant, jun. Esq. M. P.; W. T. Astell, Esq. M. P.; W. H. Hoare, Esq.; James Newsome, Esq.; W. Nunn, Esq.; Col. Fleming; Charles Elliott, Esq.; Joseph Benwell, Esq.; Ebenezer Maitland, Esq.; and Henry Wymouth, Esq. vice-presidents:—Joseph Bradney, Esq. treasurer;—and the Rev. H. Laing, and the Rev. J. Phillips, secretaries.

## CITY OF LONDON AUXILIARY BIBLE SOCIETY.

A large and overflowing meeting, the object of which was to establish an Auxiliary Bible Society for the City of London, was held on the 6th instant, in the Egyptian Hall, at the Mansion House, which had been promptly and liberally granted by the



Lord Mayor for that purpose. The hall was crowded at an early hour, and it is supposed that there were not less than from 2000 to 2500 persons present on the occasion. The persons who addressed the assembly in succession, were the Rev. Dr. Brunnmark; the Rev. Mr. Hughes; Mr. Rowcroft; Mr. Favell; the Chancellor of the Exchequer; Mr. R. H. Marten; Mr. J. Thornton; the Rev. Mr. Hatch; the Rev. Mr. Wilson; Alderman Scholey; Alderman Wood; Mr. B. Neale; Mr. G. Barclay; Mr. W. Allen; and the Rev. Mr. Owen. A detailed account of the proceedings of the meeting will be published. In the mean time we will only remark, that there was much powerful eloquence displayed on the occasion; that the harmony and cordiality which pervaded the assembly were in the highest degree gratifying; and that the conduct of the Lord Mayor in the chair was such as fully entitled him to that warm homage of applause which he received from the multitude that surrounded him. The Lord Mayor for the time being was chosen president of this society. The vice-presidents are—the Right Hon. N. Vansittart; Aldermen C. S. Hunter; H. C. Combe, M. P.; Sir J. Shaw, Bart. M. P.; Sir C. Flower, Bart.; Thos. Smith; J. Sylvester; G. Scholey; S. Birch; M. Wood; J. Atkins; C. Magnay; W. Heygate; and J. Ansley: Sir Thos. Baring, Bart. M. P.: Samuel Whitbread, Esq. M. P.: Joseph Marryatt, Esq. M. P.: W. Manning, Esq. M. P.: John Maitland, Esq. M. P.: S. Thornton, Esq. M. P.: Edward Parry, Esq.: T. Rowcroft, Esq.: and R. Clarke, Esq. Chamberlain:—the treasurer is D. Bevan, Esq.;—and the secretaries are, the Rev. D. Wilson, the Rev. H. F. Burder, and Gurney Barclay, Esq.

We congratulate the Christian world on the formation of a society, so supported and so patronised, whose attention is to be directed to supplying that grievous want of the Holy Scriptures, which is found to prevail among the poor of the metropolis. We trust that the powerful example of the first city in the world, thus recognising, almost in its corporate capacity, the paramount importance of the word of God to the happiness of man, will be felt, not only in every part of the British empire, but in every corner of the globe.

#### NAVAL AND MILITARY BIBLE SOCIETY.

This Society held its annual meeting on the 2d of April last. The Report of the Committee on that occasion detailed the means which had been employed during the year to replenish the exhausted funds of

the Society, which are still very inadequate to the object it has in view, viz. the supply of the Navy and Army, of Naval and Military Hospitals, and Regimental Schools, with Bibles. In the preceding year, 2135 Bibles, and 518 Testaments, had been distributed. The applications since made by officers, on behalf of their men, amount to no less than 26,327 copies of the Scriptures, which applications are stated by the officers transmitting them to have been made by individual sailors and soldiers. The Committee being wholly unable to meet this demand, have confined their supplies to such ships and regiments as were almost or altogether (as several were) without a single Bible. They call loudly on their members, therefore, to exert themselves in improving the funds of the institution. How much may be done in this way is evident from this, that, the Bishop of London having benevolently sanctioned an appeal to the clergy of his diocese in favour of the Society, collections were made for its benefit on the last Fast-day amounting to upwards of 2,000*l*. The Committee thus close their Report.

“During the correspondence of the past year, your Committee have met with instances wherein the necessity and utility of this institution have been questioned on the one hand by persons conceiving that no good is likely to arise from the distribution of Bibles amongst our Sailors and Soldiers, and on the other by those, who, though friendly to that measure, are not satisfied as to the necessity for the continuance of a separate society for the purpose. Your Committee, therefore, feel it incumbent on them, in concluding their Report, to remark briefly, that with respect to the former objection (which happily is now but rarely advanced,) the testimony this day brought before you from Naval and Military Officers in favour of the perusal of the Scriptures by their men, ought to be deemed sufficient to confute so erroneous an opinion. As to the latter objection, which is more common, your Committee must be allowed to observe, that they are persuaded there are many and weighty reasons for its not being consolidated with any other institution: it possesses high and honorable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done is considerably augmented by the continuance of this institution. Your Committee might adduce many other powerful argu-

ments, to prove that this Society is entitled to the countenance and support of every Christian, and of all true patriots: but they will content themselves with inquiring, whether it must not be very gratifying and encouraging to our sailors and soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a distinct Society of their countrymen at home, peculiarly alive to their religious interests, and providing for them exclusively the best source of instruction and consolation under all the hardships to which they are exposed?

“It is the duty of other departments, with much care and at great expense, to equip our forces with provisions, with clothing, and with arms, so as to fit them to meet the enemies of their king and country; and your Committee would ask the members of the Naval and Military Bible Society, and Britons in general, whether an appeal in behalf of 560,000 of their countrymen in arms, shall be made in vain? and whether they will allow this institution to be abolished, or to fail for want of adequate support? an institution whose sole object is to provide these very men with the holy Scriptures, which, under the Divine blessing, will qualify them for that warfare wherein, as Christians, they must be engaged, and in which by far the greater number (as members of the Church of England) have pledged themselves ‘manfully to fight under the banner of the King of kings, against sin, the world, and the devil, and to continue Christ’s faithful soldiers and servants to their lives’ end.”

We extract a few of the testimonies alluded to above.

The following letter from a Naval Officer was recommended strongly to the attention of the Committee by the Vice-Admiral of the station.

“The changes which have taken place in the crew of his Majesty’s ship under my command, have very much reduced the books I procured for them, which I much regret, as I have had the comfort to observe the most happy effects on the lives of the crews of several ships I have commanded, in consequence of the distribution of the Scriptures among them; but very remarkably in this ship, having many men who, when I received them, were the most depraved creatures, but who through having their minds directed on the Sabbath invariably to a due observance thereof, and perusing the Gospels, are now, I am happy to say, leading sober and Christian lives; and as I am fully persuaded of your charitable in-

clination to second such efforts, I take the liberty to beg your influence in recommending my crew to the Naval and Military Bible Society, for a supply of Bibles and Testaments in proportion to my complement of men.”

Another Naval Officer thus writes:—

“In a sloop I formerly commanded I have been witness to the estimation in which sailors hold the sacred word; as, when they were wrecked, though their clothing was lost, yet they paid attention to the preservation of their Bibles, and used constantly to read them afterwards, when in prison.”

The following is from a Military Officer:—

“Inclosed herewith is the return required, and I beg to avail myself of this opportunity to express my satisfaction at the laudable intentions of the Naval and Military Bible Society; being convinced, in reference to this country, that by promulgating the sacred book as much as possible, the less probability will there be of the Papists making proselytes amongst my men, towards effecting which their labours never cease.”

Another Military Officer observes:—

“I have taken the liberty of acquainting you that I have, for a considerable time back, been in the habit of receiving from Colonel . . . Bibles and Testaments to distribute to the Regiment of—, but particularly to those poor married men, who are unable to purchase such: I feel pleasure to say, I have good reason to believe that they were not given in vain, but that, through the mercy and grace of God in Christ Jesus, several have not only been made wise unto salvation, but are now walking in the ways of piety: upon this ground, I trust, Sir, you will be so kind as to supply the place of the Colonel.

#### SOCIETY FOR THE SUPPRESSION OF VICE.

An occasional Report, marked No. VI, has lately been published by this Society. Their former Report, we are happy to find, had produced such an accession of subscribers as enabled them to resume those active operations which had been in some measure suspended through a deficiency of funds. But for the narrowness of those funds their operations would have been much more extensive. They have entered, however, on five prosecutions, which they hope to bring to a successful issue.

The vigilance of the Society has continued to be directed to insuring the decorous observance of the Lord’s-day, and its aid has been solicited by respectable individuals, clergymen, and even magistrates. In one



instance a clergyman requested the Society to undertake to repress the licentiousness of his parish, which was represented as a task become too arduous for the parish officers. The prosecutions of this class, resorted to by the Society since the last Report, have amounted to 150, all of which were cases in which previous admonition had failed to produce any effect. The attention of the Society to this offence has been complained of as harsh and unjustifiable. This complaint is ably repelled, and it is shewn that no blame can attach to the Society which does not at least equally attach to the laws of the land. On this subject the learned Judge Blackstone has thus expressed himself:—

“The profanation of the Lord’s-day is an offence against God and religion, punished by the municipal law of England; for, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country that professes Christianity, and the corruption of morals, which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanizes, by the help of society and conversation, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitting continuance of labour without any stated times of recalling them to the worship of their Maker.” 4 Bl. C. p. 63.

The Committee add, in conclusion, “that, independently of the obligation which is incumbent on every one to obey, both the laws of God, which command that the Lord’s-day shall be kept holy, and those of the land, which prohibit, under certain penalties, all open profanations of it; it is evident that much temporal advantage and comfort would be derived to all who live by trade or labour, from an entire cessation of their ordinary business and occupations on the Sabbath. It is felt, and has frequently been expressed to the Society by many tradesmen, as a great hardship that they cannot enjoy one day’s respite in the week from the fatigues of business; and that they are deprived of an opportunity of attending

public worship. But if some persons of that description open their shops on a Sunday, it is evident that others must either do the same, or risk the loss of their customers. To relieve them therefore from this hardship, it is in justice due to them, that the law be applied equally to all.”

The Committee next state the efforts they have made, and the success they have had, in detecting the venders of obscene books and prints; several of whom are under prosecution.

The accounts received from the Societies at York, Hull, Chatham, and Rochester, are highly satisfactory. Much has been done at each of these places for the suppression of the flagrant evils of prostitution and the violation of the Sabbath. At Hull alone, fourteen brothels had been suppressed, and four more remained under prosecution; besides which, some landlords, through fear of disgrace, had cleared their houses of infamous tenants, whose crimes they had before promoted.

The Committee have assisted in establishing similar societies at Newcastle upon Tyne, Liverpool, and Stowmarket; and also at Oxford, under the patronage of the Vice-Chancellor.

The following extract of a letter from Stowmarket will illustrate the benefits derived from the institution of societies of this description.

“I received your much-esteemed favour, in answer to mine of the 9th February, and immediately after began my proceedings nearly in the following manner. It was my intention to have sent a private notice to each person, but having but one of each sort, I called on them, read the printed one to them, and left a written copy, allowing them two more Sundays. By some I was much abused, and by others welcomed. After the expiration of the two Sundays allowed, many were informed that they should be still supplied with goods on a Sunday; I therefore deemed it necessary to have it regularly cried, (that all those who should henceforth, &c.) which was done on the 21st ult. in every part of the town, and the next day being Sunday, I had the satisfaction to see every shop closed, and the town wear quite a different aspect. The printed papers greatly conduced to effect my purpose; and had it not been for the aid of the Society for the Suppression of Vice, I should have found much trouble, even in compulsory measures. This is one more, amongst the many evils suppressed by that excellent institution, whose aid is here gratefully acknowledged by, &c.”

## VIEW OF PUBLIC AFFAIRS.

## SPAIN.

THE career of Lord Wellington in Spain, during the last month, has been of the most splendid description; and such as places him in the very first rank of military commanders.

Marmont, whom in our last number we left retreating before the allies, having been largely reinforced by the accession of General Bonnet's army, and of the garrisons on the northern sea-coast of Spain, appears to have resolved on cutting off Lord Wellington from Salamanca and Ciudad Rodrigo. With this view, he continued, from the 15th to the 22d of July, to make a rapid succession of masterly movements; but they were all completely frustrated by the skill and vigilance of his lordship. During the whole of this critical week, the hostile armies appear to have been for the most part within sight of each other. On the 18th they came into contact, and a partial engagement ensued, in which our troops had the advantage, having taken prisoners General Carrier, and about two hundred and forty men, and killed and wounded many. The allied loss was ninety-five killed, about four hundred wounded, and fifty-four missing.

On the morning of the 21st, both armies were near the Tormes, a little to the southward of Salamanca. The whole of that day was consumed in manœuvring, with a view, on the part of the enemy, to turn one or other of our flanks, so as to be able to commence his attack with advantage. Every manœuvre was anticipated with admirable foresight by Lord Wellington, and its object defeated. A great part of the succeeding day, the 22d, was consumed in similar movements. About two in the afternoon, Marmont, whose army was strongly posted, made a great effort to turn our right flank, and by this effort weakened his centre. Lord Wellington, however, had been prepared for this event; and at the moment when the enemy thought he had gained his point, he found himself out-flanked and turned on his left, and at the same moment attacked both in front and in flank with a vigour which nothing could resist. The attack was completely successful, and the enemy's left was overthrown. Successive attacks were then made on the heights where the main body of the hostile army was posted; and though our divisions were twice repulsed, the heights were at length carried in the most gallant style, and the rout became general. The prisoners taken on the field of battle, and in the pursuit, amounted to about seven thousand men, among whom were one general, six colonels, and one hundred and thirty other officers.

The number of killed and wounded is estimated at ten to twelve thousand men. Eleven pieces of cannon, two eagles, and six stand of colours, fell into our hands. Marmont himself was severely wounded, and is said to be since dead of his wounds; and four French general officers were killed.

Our own loss on this occasion was, as might be expected, severe. Major-General Le Marchant was killed, and Marshal Beresford, Lieutenant-Generals Cotton, Leith, and Cole, and Major-General Allan, severely wounded. The total loss of the allies, in the battle and in the pursuit, including officers, amounted to seven hundred and forty-five killed, four thousand three hundred and thirty wounded, and two hundred and sixty-two missing. The loss of the British alone, was about four hundred and twenty killed, and two thousand seven hundred and fifty wounded; among whom were thirty one officers killed, and one hundred and seventy-six wounded. The Spaniards lost two killed and four wounded. The remainder of the loss was Portuguese.

It appears, that Joseph Bonaparte left Madrid on the 21st, with about fourteen thousand men, intending to join Marmont, whose purpose it probably was, to defer a general battle until this reinforcement had arrived. The attack of Lord Wellington frustrated that intention. Joseph, on hearing of Marmont's defeat, retraced his steps towards Madrid; and so near were our troops to him at one time, that on the 25th about thirty of his rear-guard were made prisoners, a short time after he himself had quitted the spot. When he arrived within a short distance of Madrid, instead of proceeding thither, he changed his route, and marched in the direction of Segovia, hoping probably to effect a junction with the army of Marmont, which had passed Valladolid, abandoning in that place much stores and ammunition, and a number of sick and wounded, and had taken the direction of Burgos. On the 4th instant, Lord Wellington's head-quarters were at Cuellar, but a part of his army had been pushed forward after the flying columns of the French. Suchet was said to be advancing towards Madrid, with fifteen thousand men, in the hope of retrieving the French affairs.

General Hill continued to keep the enemy in check in the south. His head-quarters, by the last accounts, were at Zafra. On the northern shore of Spain a squadron under Sir Home Popham has been employed in beating up the enemy's quarters, and appears to have been of some use in distracting his attention. St. Andero has been evacuated by the French, and is in our possession.

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The bombardment of Cadiz has recently proceeded with an increase of vigour, and some slight damage has been done to the town, and some alarm created among the inhabitants, by the bursting of shells.

No account has yet been received of the landing on the Peninsula of the large armament of British troops from Sicily, and Spanish troops from Minorca, which had been collected at the latter place, and was supposed to be destined for Catalonia.

#### NORTH OF EUROPE.

No general battle has yet taken place between the immense armies of Russians and French which are now opposed to each other on the plains of Russia. The Russians persist in their plan of avoiding a general engagement, and the utmost efforts of Bonaparte have proved unavailing to force them to depart from it. They continue also to destroy their magazines, and waste the country in the line of their retreat. The French bulletins which have reached us down to the 7th inst. (viz. the 6th, 7th, 8th, 9th, 10th, 11th and 12th, are filled with details of movements and of partial engagements, but contain no account of any very decisive advantages on either side. The Russians appear on the whole to have been successful in repelling the attacks of the French, and Bonaparte's own bulletins contain admissions to this effect. The last bulletin was dated from Witepsk, where Bonaparte had fixed his headquarters. The Russian armies were ranged between that place and Smolensk, evidently intending, if forced to it, to fall back on Moscow. Indeed, the Emperor has declared himself prepared even to abandon Moscow to the enemy, if the success of his systematic plan of defensive warfare should require it. His object seems to be to preserve the Russian armies in an unbroken state, until events shall favour their becoming in turn the assailants and pursuers. And it is obvious, that if such a favourable moment should arrive, and that Bonaparte should be forced to retrace his steps, his retreat through a hostile country must be

disastrous in proportion to the distance to which he may have penetrated.

Peace has certainly been made between Russia and Turkey.

Peace has also been declared between Great Britain and both Russia and Sweden. A confident hope is entertained that Sweden will take an active part in the war against Bonaparte, and a large armament is said to have been almost in a state of readiness for effecting a descent on Pomerania. There can be no doubt that 40 or 50,000 Swedes, under Bernadotte, landing in that quarter, might operate most important effects, and give a perfectly new aspect to the whole state of continental affairs.

#### UNITED STATES OF AMERICA.

War has at length been declared by the United States, against Great Britain. The act of Congress, declaring war, is dated the 18th of June. It is accompanied by a message from the President, which may be considered as the Manifesto of America. Its object is to present, in a cumulative view, all the alleged wrongs inflicted by Great Britain on America, and which have led to this appeal to arms, the *ultima ratio regum*. Even those wrongs are produced, as in the case of the Chesapeake, for which reparation had been made and accepted. The point chiefly dwelt upon, is the injury arising from our Orders in Council. On this ground it is, that hopes are entertained that the repeal of those Orders, when known, will lead to a suspension of hostilities. We are far from sanguine on this point. We shall, however, hail with delight any return on the part of America to more peaceful counsels.—The only effects which have hitherto followed the declaration of war, have been the capture of ships at sea belonging to both countries, and the detention of some American ships in our ports. We defer any discussion of the reasons given by the American government for plunging into this war, until it shall be decided, whether the war is to proceed notwithstanding the abrogation of our Orders in Council.

#### GREAT BRITAIN.

Parliament was prorogued on the 30th of July, by the Lord Chancellor. The speech read by him in the name of the Prince Regent, after expressing deep concern at the continuance of his Majesty's indisposition, and deploring the event which had so long interrupted the deliberations of Parliament, alludes to the affairs of the Peninsula, and to the capture of Ciudad Rodrigo and Badajoz, as affording a hope of bringing those affairs to a prosperous issue. The renewal of the war in the North is said to

furnish an additional proof of the little security to be derived from submission to the usurpations of the French government; and the Prince Regent hopes that Parliament will approve of his affording to the powers engaged in this contest, every degree of co-operation consistent with the interests of the empire. Great regret is expressed at the hostile measures recently adopted by the government of America; a hope is, however, expressed, that the relations of peace and amity may yet be restored; but if

not, the Prince Regent relies on the support of all classes, in a contest involving the honour of the crown and the best interests of the kingdom. The speech concludes with adverting to the disturbances which had

taken place in the northern counties, and declares, that it will be a principal object of his Royal Highness's attention, to make an effectual and prudent use of the powers vested in him for the protection of the people.

## OBITUARY.

ON Thursday, the 6th of August, died Jacob Min, a Jew, and native of Elbing, in Polish Prussia.

He embraced the Christian faith upwards of twelve months ago, and was publicly baptized by the Rev. Dr. Nicol, at the Jews' Chapel, on the 20th of May last. From the time he professed the Christian religion, he was diligent in attending the means of grace at the Jews' Chapel. Having received a German Bible from the London Society, he was observed to be constantly and seriously engaged in perusing it; and from the plain and unequivocal declarations he made of his faith in the Messiah, there is good ground to believe that the Scriptures were accompanied with the blessing of the Holy Spirit.

He had been, in one moment, reduced from very affluent circumstances to poverty, by the incursion of the French. From the natural independence of his mind, he applied himself diligently, at the age of forty-three, to learn the business of a tailor; but grief was rapidly undermining his constitution. He gradually became weaker, and, soon after his baptism, was so reduced, as to be confined to his room. During his illness, he often expressed the greatest solicitude about his family, who arrived in England only five weeks before his death, and to whom he earnestly and repeatedly recommended the Christian religion. Fearing he

might not live to see them, and being deeply concerned for their eternal interests, he had, before their arrival, made a will, appointing the Rev. Thos. Fry, the Rev. J. S. C. F. Frey, and Joseph Fox, Esq. guardians of his five children, with full power to secure their instruction in the Christian religion. When his family arrived, he committed his wife and children to the London Society, expressing the greatest resignation, and declaring the satisfaction it would give him to see them baptized. He was sensible to the last, and his conversations evinced that he built his hopes on that Foundation which God hath laid in Zion.

He was interred in the German burying ground, Ayliff Street, Goodman's Fields, attended by the committee of the London Society for promoting Christianity amongst the Jews, and the children under its patronage. The Rev. Dr. Schwabe addressed a numerous and attentive audience in the German language, and spoke to the children in English; and the Rev. Mr. Frey concluded with an address in English.\*

\* The above account is printed by desire of the committee of the Society there mentioned; who also wish it to be announced, that two sermons, preached at the anniversary meeting of the Society, by the Rev. W. Marsh, and the Rev. Dr. Collyer, will shortly be published.

## ERRATA.

Last number, p. 442, col. 2, l. 10, from bottom, for *lost* read *loss*.

p. 451, col. 2, l. 3, for ירר, read ירר

l. 5, for ירר, read ירר

p. 457, col. 1, l. 22 from bottom, for *insinuate* read *institute*.

p. 467, col. 1, l. 22 from bottom, for *Bibles* read *Prayer-books*.

p. 474, col. 2, l. 16 from bottom, for *unseasonably* read *unreasonably*.

## ANSWERS TO CORRESPONDENTS.

A Correspondent desires to know, where any Memoirs of the Life of the Rev. Mr. Seed (author of the Sermons) may be found.

N—Σ; SENEX; EUSEBIUS; W. F.; THEOGNIS; A COUNTRY LAYMAN; B. N.; PHILOMATH; CANDIDUS; J. B. O. C.; A CONSTANT READER; H.; are under consideration. A. A.; S. S. VINDEK; will be inserted.